

**The Academy of Religion
and Psychical Research**

**1996 Annual Conference
Proceedings**

**PSYCHIC
AND
SPIRITUAL
HEALING**

The Academy of Religion and Psychical Research
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PSYCHIC AND SPIRITUAL HEALING

PROCEEDINGS

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THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
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I certify that the statements made by me above are correct and complete.

Boyce Batey
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THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
ANNUAL CONFERENCE, 1996PROCEEDINGS

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INTRODUCTION

Boyce Batey

The Greek philosopher Plato said that all the ills of mankind are caused by the wear and tear the soul makes upon the body. The word psychiatrist comes from the Greek words meaning "soul doctor".

Hippocrates, the Greek physician who lived 23 centuries ago and was known as the father of medicine, had two main principles: 1) Do no harm and 2) Use natural healing mechanisms.

Although modern medicine has done much good, it is limited and incomplete because it is grounded in a Cartesian/Newtonian paradigm of philosophical materialism that views the body as a mechanism. Increasingly, the American public seeks non-traditional, unconventional alternative and complementary healing practitioners who recognize that body, mind and spirit are interconnected. The field of medicine is ready for a new paradigm, a new mind/body holistic medicine that treats the whole person - not just the physical body.

The influential M.I.T. philosopher and historian of science Thomas Kuhn, who died in June, 1996, declared that scientific advancement was revolutionary - not evolutionary - and occurred when one scientific paradigm displaced another.

We're here to explore the dynamics of psychic and spiritual healing modalities and how they overlap with each other and the physical body - the mind/body interaction. Is the patient's faith and belief in the treatment by the practitioner the major determinant in bringing healing? What are the factors involved in unblocking a healing response in those who are ill? Does the body have an "inner healer", a functional internal healing mechanism and system? If so, what are ways to access and activate it? Do we have some inner energy of homeostasis that begins to function only when the process is disrupted? Are there quantum energy processes of the brain, heart and other systems that have weak and non-linear effects in the body's electromagnetic fields? Is the process more complex than just psychoneuroimmunology? What about psychocardioendophogastroneuropeptideimmunology or Quantumpsychospiritual-endorphoaffectivcardiogastroneuropeptidekineticimmunology?

We're a group of researchers, parapsychologists, philosophers, psychologists, theologians, transpersonal psychotherapists who seek to find truth and recognize - as do those of the Jain religion - that you get to the truth by looking at it from many perspectives - like the facets of a jewel. Coming from diverse backgrounds, we encourage a dialogue that enriches rather than threatens us as we explore psychic and spiritual healing - an area where religion and psychical research interface.

ILLNESS, DEATH AND THE EVOLUTION OF CONSCIOUSNESS

c. Rosemary Ellen Guiley 1996

Our self-reflective consciousness makes us co-creators in our own evolution. We have rediscovered the ancient wisdom that the state of our consciousness affects--even creates--the environment around us, including the health of our bodies. With regard to illness, we have become modern-day shamans, mining our suffering for spiritual growth. However, we have a far greater potential. If we choose, we can shape our own evolution to much higher states of being, and conquer the greatest fear humanity knows: death.

Humanity has always envisioned evolution for the soul: the meaning of life was to advance toward a higher purpose, a higher state. The ancient Greeks, for example, conceived of a planetary ladder of souls, in which souls advanced rung by rung, cleansing themselves according to the vibrational influences of the planets. The doctrine of reincarnation is an evolution—one moves either forward or backward, depending on one's level of development in an incarnation.

There is not space here to discuss the numerous other scenarios that have been put forward for either gradual, spiraling evolution, or abrupt minor steps and major leaps forward. The works of Pierre Teilhard de Chardin, G. Ledyard Stebbins, Michael Grosso, Peter Russell, Kenneth Ring, Gopi Krishna and Michael Murphy are but a few in this arena. Whatever the mode of change, futurists generally agree that the pace of evolution is increasing, as the creativity of our consciousness begets more creativity. "...[W]e now appear to be in the midst of an unprecedented period of extremely rapid development," notes futurist Peter Russell. (Russell 1983, 71)

Major leaps open the way for evolutionary transcendence, a new order of existence. The emergence of life from inorganic matter was one such transcendent leap, and the development of consciousness another. Future transcendent leaps will depend on the collective consciousness, as we learn that our beliefs, thoughts and projection of will create and shape our reality, and as we also learn that we are inseparably part of a whole pattern. Our own self-reflective consciousness is leading an accelerating evolution: an inner evolution as well as an external one. "Thus the urge that many people feel to grow and develop inwardly may well be the force of evolution manifesting within our own consciousnesses," says Russell. "It is the universe evolving through us." (*Ibid.*, 159)

Where are we headed? Back to God, many would say. To a state of pure energy, others would say. In all mystical philosophies, the realm of matter is gross and in spiritual darkness. As we become more self-aware, the development of the collective consciousness will move into more refined and subtle planes. We are already experiencing multi-dimensional awareness in the exceptional human experiences documented in the parapsychology, psychology and medical literature. The resulting changes in our consciousness have profound implications for our physical form. The essence of our consciousness is not dependent upon the body. Significant changes of "Mind," which Russell terms the entire field of subjective experience both conscious and unconscious, will affect the body as well.

Michael Murphy, in his comprehensive work, *The Future of the Body* (1992), outlines twelve sets of human attributes that will characterize the next epochal transition for humanity:

1) extraordinary perceptions in the form of psi; 2) extraordinary somatic awareness and self-regulation; 3) extraordinary communication abilities, such as telepathy, and ecstatic states; 4) superabundant vitality beyond ordinary body processes; 5) extraordinary movement abilities; 6) extraordinary capacities to alter the environment, such as through psychokinesis; 7) self-existent delight; 8) supreme intellectual capacities and genius abilities; 9) volition exceeding ordinary will, producing extraordinary actions; 10) transcendent personhood; 11) transcendent love; and 12) *"alterations in bodily structures, states and processes that support the experiences and capacities just noted."* (Murphy 1992, 228. Italics are mine).

We are already well underway in this list; the last point is of special import. Our evolution is being driven by the state of our consciousness. Our changes in consciousness will have the potential to profoundly change our bodies. We not only have the capability of ridding ourselves of illness, but we also have the capability of conquering physical death.

It is ancient wisdom that the mind influences the body, but we nearly lost that wisdom in the dualism of Western thought. Within the past several decades, our modern researches into altered states, psychoneuroimmunology and complementary healing modalities have led us to painfully reinvent that wisdom. For example, we have demonstrated to ourselves even scientifically how we can alter physiological processes through such techniques as meditation, prayer and biofeedback. We have successfully (albeit not consistently) treated and cured minor and catastrophic illness by employing thoughts and emotions.

With our illnesses, we have plunged ourselves into our own shamanic experiences, allowing suffering to open gateways to higher states of consciousness. "When [people] have endured a health crisis, it has often led them to think about what was really important in their lives and to make some radical changes," says Dr. Kenneth R. Pelletier. (Pelletier 1994, 126) The results are often profound spiritual awakenings. There is no need to reprise here the extensive literature on such awakenings. People report loss of fear of death, closeness to God, forgiveness, unconditional love and self-love--in other words, they have discovered some of the true essence of what it means to be a human soul. In fact, some credit their illnesses with being "the best thing" that ever happened to them. Suddenly they are awake and alive on a fundamental level of being. Many find themselves opening to exceptional human experience and ability: psychic awareness, kundalini awakenings, out-of-body experience, the ability to heal others, and such.

The spiritual dimensions of healing are being increasingly recognized in the Western medical establishment. While this has many benefits, both for the individual and for the collective of society as well, we are stopping short. Becoming modern-day shamans, making ourselves whole as a result of illness, is not the goal. We've been so busy congratulating ourselves for finding the spiritual silver lining in illness that we fail to appreciate the idea that we don't have to be sick at all. As ethnologist Holger Kalweit observes, the shamanic model requires suffering in order to gain wisdom. This is a paradox, "the negative way of the fool who turns everything upside down." (Kalweit 1992, 227)

Ridding ourselves of illness has nothing to do with so-called "good karma" ("If I'm enlightened, I won't be sick") or the guilt trip that God punishes us for our wickedness with illness. Those views are egocentric. Ridding ourselves of illness and death is not simplistic "New Age" philosophy. It is a truth that penetrates to the most fundamental levels of our being, and is part of a scheme of creation so vast and broad as to be presently beyond our comprehension. But we do have the ability to see the picture and master the scheme.

The idea of freedom from illness is much easier to accept than the idea of freedom from death. We are powerfully conditioned to the idea of dying. From the moment of our earliest awareness, we come into contact with death. In early childhood we discover that all things die, and we are taught to expect our own demise. "The moment you confronted death, some psychologists argue, you bought into a notion that has gripped humanity for centuries,"

says Deepak Chopra. "Your belief in death as an extinction doomed your body to decay, age, and die, just as did so many before you in exactly the same way." (Chopra 1993, 204) Our belief is constantly reinforced by the fact that we see death around us every day. Even the second law of thermodynamics tells us that the entire universe is in a state of decay, and that dissolution proceeds the evolution of a higher order. We go through life fulfilling our own expectations of decay and death.

But what comes first? Decay and death or belief in them? Is decay an independent law of the universe, or is it a product of our collective belief? In other words, does the universe mirror what we believe? Do the so-called laws of the universe reflect a state of consciousness set in place before we barely knew what we were about? Mystical philosophy says that thought creates reality. Quantum physics says that the object cannot exist independently of the observer, and that a timeless realm exists where the so-called laws of Nature do not exist.

Freedom from death is not such a radical idea as it may seem to be. In fact, we find knowledge of humanity's potential for immortality without death contained within ancient mystical teachings such as alchemy, and even in the teachings of Jesus.

Let us turn first to alchemy. Alchemy is the spiritual art of transformation, ultimately for the attainment of immortality. Not just immortality of consciousness, as we like to position it in today's times, but immortality in the physical. This was the original intent of alchemy.

Alchemy is an ancient art both East and West, and is generally considered to be the precursor of chemistry. Alchemical techniques involve control of the breath and the vital body fluids, consumption of special medicines, and the practice of spiritual disciplines, in order to transmute the physical form into a more refined and subtle body that enables it to be filled with a descent of the Divine. This refined form is called the rainbow body, Buddha body, body of glory, body of bliss, body of grace, or, as the mystic Sri Aurobindo described it, the supramental consciousness. This body exists in what is called "deathless life." By achieving deathless life, one bypasses karma and the need to reincarnate.

In southern India, for example, there is the tradition of the eighteen *siddhas*, or masters, who have attained this state of deathless life. One of the best-known is Babaji. According to legend, Babaji was sixteen when he attained his rainbow body, several hundred years ago. Like other ascended masters, he exists, ageless, in an other-worldly dimension, yet possesses the ability to take on physical form when necessary for interaction with the living in the material plane. He has supernormal abilities, such as teleportation, levitation, psychic functioning, bilocation, instantaneous healing, manifestation of apports, and such. These ascended masters devote themselves to helping the rest of humanity achieve the same state of being. (H.P. Blavatsky, co-founder of the Theosophical Society, and her follower, Alice Bailey, helped to popularize the concept of ascended masters in the West.)

The Western mystery tradition of alchemy dates to the Egyptians. The procedures that they developed for mummification were part of their early alchemy. During the Middle Ages and Renaissance, alchemy flourished in Europe as the quest for the philosopher's stone, a mysterious substance, created in equally mysterious chemical procedures, that would enable the transformation of base metals into silver or gold. In the twentieth century, Carl Jung revived interest in the subject, by applying it to psycho-spiritual stages of growth. That is how we tend to think of alchemy today--as a psycho-spiritual process of transformation, not a literal one.

We must restore our idea of alchemy to its original intent: an immortality that is a process of ongoing transmutation without death.

The teachings of Jesus are highly alchemical, indicating that he had a sophisticated understanding of the true nature of consciousness. His work is permeated with the idea that

a powerful transformation of consciousness that would lift humanity out of its material element into the realm of God consciousness. In alchemical terms, this is called the Great Work: the transmutation of base metal (the imperfect human soul) into gold (union with God).

How did Jesus gain this alchemical knowledge? Historical records do not account for a period of time in his life, between the age of twelve, when he sat in the temple teaching the teachers, and age thirty, when he began his spiritual mission. Various hypotheses have been put forward as to what he is likely to have done during these years. A convincing case can be made that he traveled to India. (Holger 1986) There, he certainly would have sought out and studied with adepts, whose teachings would have included Eastern ideas about ascension and immortality. In alchemical terms, Jesus discovered the philosopher's stone, the inner secret to manifesting the gold of immortality.

Jesus clearly had a divine mission. Part of that mission was to free us from the prison of physical death. The transformation of consciousness necessary to conquer death is not one that can be visited upon humanity by the gods. It must be worked from within.

Jesus taught transformation of consciousness by word and by deed. He constantly admonished his disciples and audiences that belief and faith are key factors to that power. To illustrate this power, he performed numerous supernormal feats that were the products of his transformed consciousness: he was a superb healer; he manifested food; he changed water into wine; he raised the dead; he walked on water; he teleported his disciples; he was telepathic, and knew the thoughts of others; he controlled the elements; he was transfigured into a body of radiant light. Indeed, the Gospels are filled with one exceptional human experience after another.

Numerous statements made by Jesus point over and over again to the idea of the conquering of death. Let us consider several of them:

In Matthew 13:35, Jesus stated, "I will utter what has been hidden since the foundation of the world." What has been more hidden than the secret of immortality? What has consumed the human soul more than pondering death and how to escape it?

In Matthew 22:32, Jesus said that God is not the God of the dead, but of the living.

In John 12:50, he said that God's commandment is "eternal life." He did not say eternal life after death, but simply "eternal life."

In John 6:27, Jesus told his disciples to labor not for the food that perishes, but for the food that endures to eternal life. He said he could lay his life down for the sake of his sheep (followers), and take it up again: "For this reason the Father loves me, because I lay down my life, that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have the power to lay it down, and I have the power to take it up again; this charge I have received from my Father." (John 10:17-18)

Jesus also said that he was the bread of life. In John 6:51, he said, "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." And in John 4:14, he said, "Whoever drinks of the water that I shall give him will become in him a spring of water welling up to eternal life."

What does he mean by these references to eternal life? We have always taken them to mean eternal life after death, because we cannot allow ourselves to entertain the idea that death is unnecessary. Jesus was here to remove our blinders to the truth of eternal life in life.

We still remain blind.

The crucifixion and resurrection are the key alchemical events of Christianity. In resurrection, Jesus is like the alchemical phoenix, the mythical bird that is burned to ash and rises anew from the ashes of its own destruction. In its resurrection, the phoenix is transformed into a new state of being in physical form. This is what happened to Jesus. His

gross physical body was transmuted to a more subtle form.

Much debate continues to this day over whether Jesus actually arose in a physical body, or whether his resurrection is symbolic, a sign of life after physical death. Even born-again Christians are divided on this question. Recent polls show that only a minority of Christian Americans believe in a physical resurrection--yet another example of how deeply ingrained is our belief in death. (*Newsweek*, 62)

After crucifixion, Jesus was seen for forty days in his purified body--the rainbow body of Eastern adepts. In his transformed state, he demonstrated the same abilities ascribed to ascended masters: he did not seem to be solid, as he passed through walls, and he suddenly appeared and suddenly disappeared. Yet when his disciple, Thomas, demanded to feel the wounds on his body in order to be convinced of his resurrection, Jesus obliged by allowing Thomas to touch what felt like a physical body.

After forty days in this rainbow body, Jesus reportedly ascended to heaven. Alchemically, his purified form simply could not remain in this dimension--the gross mass consciousness of humanity could not hold him in his purified state.

If one of Jesus' lessons was to teach us that we don't have to die, then why did he undergo the crucifixion? Why did he not just keep on living, in defiance of death? The reasons are many, and it is not the intent of this paper to debate theology. However, Jesus' raising from the dead is an irrefutable way of demonstrating that death can be overcome, that is has no meaning. As he stated in John 10:17-18, he had the power, directly from God, to end his life and resurrect it. Jesus serves as the model for humanity. We, too, have the power, but we are not yet advanced enough in consciousness to understand it, much less use it. Unfortunately, we still choose collectively to believe in death.

Charles Fillmore (1854-1948), who founded the Unity School of Christianity in 1889 with his wife, Myrtle (1845-1931), strongly believed that we have misinterpreted the teachings of Jesus in regard to immortality. Fillmore observed that we are so conditioned to death, created by our fall away from divine consciousness, that we can only conceive of resurrection as a state of spirit after the body has been shed.

Noting that Jesus pronounced death to be nothing more than sleep (such as the story of Lazarus in John 11:11-16), Fillmore added that the sleeper can be awakened when the vitality is restored to divine order. How is this accomplished? Through transformation of consciousness at the most fundamental level: that of the cells. The body, said Fillmore is the "substantial expression" of a person's mind, "the visible record of his thoughts." (Fillmore 1949, 118)

Both Charles and Myrtle accomplished stunning self-healing using this principle. Through affirmative prayer and thought, they sought to express divine perfection in their physical forms. Myrtle healed herself of malaria and tuberculosis, after doctors had given her a death sentence. Charles, who had suffered from a withered leg and chronic pain since an accident at age ten, restored three inches to his shriveled leg and rid himself of the pain. The healings were spiritual awakenings for both, and Charles became a visionary and mystic.

Charles Fillmore believed that Jesus' disciples understood that Jesus was teaching the concept of immortality; however, they were unable to fasten this concept deep enough into mass consciousness. Not even the fervent St. Paul, often credited as the "Father of Christianity," could persuade the masses of this truth. On into the millennia, we have continued to interpret Jesus's resurrection in terms of an after-death experience.

Jesus gave us a mission: as his disciples, we are commanded to go out and do what he did. Does that not include raising the dead? As Jesus said in John 14:12, "...he who believes in me will also do the works that I do; and greater works than these will he do." Death came into our world through ignorant use of life, and can be put out only through a wise use in life. Jesus cast out of his consciousness the limitations of matter.

Fillmore urged that we must resurrect our consciousness from the tomb of earthly superstitions. Beliefs of all kinds take root in consciousness and lodge fast. If we believe in decay and death, this belief drives deep into the consciousness of cells. If we believe in life everlasting, the cells reflect this as well. But 999 persons out of every 1000 believe that resurrection, ever-lasting life, has something to do with getting a new body after death, Fillmore said. This belief has no basis in Truth. "Waiting for death in order to get a new body is the folly of ignorance," he said. "The thing to do is to improve the bodies that we now have; it can be done, and those who would follow Jesus in the regeneration must do it." (*Ibid.*, 119) Every pure thought and high impulse adds to the momentum for transformation.

There is no limit to healing; thus there is no limit to what consciousness can create, Fillmore said. Whatever we think is true must work itself out in the world. We must cease to think of the body as flesh-and-blood, but instead view it as Spirit-mind, pure and incorruptible. "You foolish man!" St. Paul tells the skeptics in 1 Corinthians 15:36. "It is sown a physical body, it is raised a spiritual body." (1 Cor. 15:44) Paul elaborates, "For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.'" (1 Cor. 15:53-54)

So our lesson is--and our challenge is--do we create life, or do we create death?

Let us now turn to the mystical philosophy of Sri Aurobindo (1872-1950), one of India's greatest modern mystics. Sri Aurobindo was a political activist for the independence of India. During his activism, he experienced cosmic consciousness and turned his endeavors to transforming humanity. The object of his philosophy is the spiritualization of the natural world. While other yogic disciplines seek to escape the world through nirvana, Sri Aurobindo sought to embody God in everyday life through a descent of the divine into the world of matter. His philosophy grew out of his own spiritual experience.

Aurobindo saw humanity at a crossroads in its evolution, and at a crisis of transformation as well. Our evolution cannot continue without us being conscious collaborators in it. The power of the descent of the divine into matter is too great for the physical form, even for the human mind. He said, "If a total transformation of the being is our aim, a transformation of the body must be an indispensable part of it; without that no full divine life on earth is possible." (Satprem 1993, 262)

Aurobindo saw the evolution of Earth in three distinct stages: Matter, Life and Mind. Mind can only evolve so far, and then must transform into a higher principle. Beyond Mind is Spirit, the Divine Consciousness, organized as Truth-Consciousness or the Supermind.

The ascent from mind to Supermind occurs in what Sri Aurobindo called the Triple Transformation: first one undergoes a spiritual change and recognizes the Divine within. In the second, a higher light descends, expanding consciousness to embrace the Divine in the All. Finally comes the transmutation of ascent to Supermind, which affects one's entire being, at a cellular level. In the third stage lies the key to healing. In our evolution of consciousness, we will discover the secret to immortality.

The change of consciousness is the critical factor, he said, which will be followed by a change in the physical. Once freed from death, the cells will reclaim their natural evolution. The material arrangement of the body will be replaced by concentrations of different vibrations: "...instead of organs there will be centers of conscious energy moved by the conscious will. No stomach, no heart any longer, no circulation, no lungs; all this disappears and gives place to a play of vibrations representing what these organs are symbolically." (Govindan 1991, 143)

Aurobindo's efforts to achieve supramental consciousness took place within a relationship that was itself alchemical. His spiritual partner was Mira Richard, the wife of a

French diplomat, Paul Richard. In alchemy, the Great Work cannot be achieved without a balance between masculine and feminine. Consequently, many of the European alchemists of the Middle Ages and Renaissance worked with a female partner, called the *soror mystica*, or "mystical sister." Mira became Aurobindo's *soror mystica*.

Aurobindo and Mira Richard met in 1914. Mira recognized him from dreams she had experienced ten years earlier. She saw in him Krishna. Aurobindo recognized in her the Mother, the embodiment of *shakti*, the dynamic aspect of God through which God creates, maintains and dissolves. For Aurobindo, the Mother was the focus for transformation of consciousness.

In 1920, Mira left her husband to live in Pondicherry, India, where she began her spiritual collaboration with Sri Aurobindo. She became known as "the Mother" or "Mother."

For the remainder of their lives, Aurobindo and the Mother worked on various levels of consciousness. Especially they descended into the lowest levels of human consciousness, literally the mind of the cells, where exist all the habits of life, including disease and death, all fears, desires, pain and distortions of reality. This level must be cleansed, and obstruction here released, so that transformation can take place. However, they encountered the resistance of the collective consciousness. They made a decision not to seek the deathless life for themselves, like the *siddhas* and ascended masters, but to continue to try to raise up the collective consciousness. Aurobindo acknowledged that this might be a very long process, requiring centuries of effort by many people. Even then, change probably would not be uniform, but would affect only portions of humanity, those ready for the light.

In 1950, Aurobindo began to suffer from uremia, a condition that had afflicted him periodically throughout life. He declined to use his yogic ability to heal himself, instead making the decision to attain *mahasamadhi*, or the conscious exit from the body. This occurred on December 5, 1950, and he was pronounced dead. His body took on a blue-gold luster and remained so life-like that others thought he would resuscitate to life. For four days, the body showed no signs of decomposition. The Mother then asked Aurobindo to return to life. He refused, saying he had left it purposefully, and would manifest again in a supramental body built in a supramental way. The Mother understood that the resistance and falsehood of the collective consciousness had encouraged him to exit. On December 9, the body began to decompose, and he was buried.

The Mother pursued her work with the mind of the cells. She experienced the cellular consciousness, and unification with another state of being. She said the cells are immortal; they obey the conditioning of the physical mind. The body lives by sheer force of habit, and we have ingrained the habit of aging and dying. Long ago, when Life was emerging into Matter and still in a primordial state, crystallizations of habit occurred in which dying was done in order to evolve. This was not necessary.

The Mother declared that illness is a farce, and that we are learning the lesson of illness. We do not have to be ill if we choose to will otherwise. The body's texture is made of ignorance, and the ignorance must be removed before the cells can be restored to their natural, immortal state. There are no laws of matter, only fossilized habits.

"Death is the decentralization of the consciousness contained in the cells of the body," the Mother taught. "The cells constituting the body are held in a certain form by a centralization of the consciousness within them. As long as that power of concentration prevails, the body cannot die. It is only when that power of concentration ceases that the cells are dispersed. Then the body dies. The very first step toward immortality is therefore to replace that mechanical concentration by a voluntary one." (Satprem 1982, 138)

During her last years, the Mother felt herself on the threshold of a breakthrough, despite the formidable power of the collective death-consciousness of humanity. At ninety, she was exceptionally youthful, and rallied herself time and time again from various afflictions.

However, the deleterious effects of the consciousness of those around her dragged her down. She complained bitterly about hearing remarks made to her such as "you're old," "you're sick," and "you're near death." In the end, the collective consciousness won, and she died at age ninety-five in 1973.

During her exploration of cellular consciousness, the Mother was given a mantra designed to encourage this fundamental shift in consciousness. Mantras are an important element in Eastern spiritual practices. Literally, the term means "to protect," especially the mind. The mantra harnesses the power of the vibration of *shabda*, sacred sound, from which all creation springs. Repetition of mantras unleashes certain cosmic forces which drive deep into the consciousness. The Mother's seven-syllable mantra was this:

Om namo bhagavateh

The mantra essentially means, "I honor the divine enjoyer of pure bliss and immortal joy within." Satprem, the devoted disciple of Aurobindo and the Mother, said that the mantra "is for all seekers who would like to discover matter as it really is, without its false materialisms and the false spiritualisms that go with them--perhaps the spirit in the heart of matter." (*Ibid.*, 141)

Satprem believed that the Mother was able to penetrate her cells deeply with this mantra, and that even after her physical death, her cells continue to sing this song in her tomb. They will sing it until the earth comes out of its "unreal falsehood."

The real lesson of the spiritual dimensions of healing is that immortality can be ours, if we make the choice to have it. The lesson is not that illness gives us an opportunity to become more spiritual. The lesson is that illness should awaken us to the fact that we do not need to be ill, nor do we need to die.

Albert Einstein demonstrated scientifically what ancient sages have known for millennia: that time has no absolute value. The unified field theory, on which Einstein began work and on which others since him have developed further, posits a level of reality which is eternal and timeless: just Being. Mystical traditions have held that it is possible to have direct knowledge of this realm now. "[F]inding this world within ourselves and experiencing it, even for a moment, could have a profound effect on the process of sickness and aging, if not death itself," says Chopra. (Chopra 1993, 280)

While we can do things now to touch this reality, through meditation, changing our dependency on time, and various spiritual disciplines (see Chopra 1993), Aurobindo was correct in estimating that full acceptance and integration of this truth will require much time and conditioning. As *A Course in Miracles* observes, "Infinity cannot be understood by merely counting up its separate parts." (*A Course in Miracles* 1985, 537) Aurobindo surely must have felt some of the same frustration experienced by Jesus, when he attempted to explain death as nothing more than sleep. Mark 5:35-43 and Luke 8:40-56 give the account of Jesus raising a twelve-year-old girl from the dead: "And all were weeping and bewailing her; but he said, 'Do no weep; for she is not dead, but sleeping.' And they laughed at him, knowing that she was dead. But taking her by the hand, he called, saying, 'Child, arise.' And her spirit returned and she got up at once..." (Luke 8:52-54)

Not long ago, many of us scoffed at the idea that the mind could influence the body's health. Some of us are still skeptical. Research has forced more open-mindedness. So have the exceptional human experiences reported by increasing numbers of people.

"That we can creatively alter our muscles, organs, cells and molecular processes is clearly established," says Michael Murphy. "Given that fact, we can wonder about the limits of self-induced bodily change. Might our bodies accommodate alterations beyond those presently mapped by medical science?" (Murphy 1992, 155)

The answer is yes. According to Aurobindo's vision, "A new humanity would then be a race of mental beings on the earth and in the earthly body but delivered from its present

conditions in the reign of cosmic Ignorance so far as to be possessed of a perfected mind, a mind of light..." (McDermott 1987, 207)

This evolution will not happen of its own accord. We cannot sit back, immersed in the realm of matter, and leave it up to *deus ex machina*. We must make a choice, and play a role. "The impediments to inner change are not physical but mental," says Russell. "They are our attitudes, our mental habits, our mindsets as to what is possible and what is right. These are generally self-imposed. As we learn how to release our minds from their attachments, we could find ourselves changing very fast indeed--in the twinkling of an eye. If we so choose." (Russell 1992, 194)

Only when we make the choice to reach for the heights, and succeed is changing our consciousness on a mass scale will our reality shift to yet a new level. Then decay will cease to rule our cosmos, and death will cease to be inevitable.

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THE PSYCHIC PHENOMENON OF HEALING

Claire G. Walker, Ph.D.

Abstract *The December 1995 Harvard Medical School Conference on "Spirituality and Healing", in which Dr. Herbert Benson sought to connect the spiritual practices of religion and health care provision, was heralded as a breakthrough for the medical profession. A blurb for the conference videos mentions that "spirituality was expressed as experiencing the presence of a power, a force, an energy, or what was perceived of as God and this presence was close to the person."*

It will be apparent that these options embrace individuals whose definitions would have disagreements of boundary. This is abundantly exemplified in the hand-out sheet of 13 definitions (from Advances, v.9 no.4, p.6, fall '93). The term spiritual is used here to imply commitment to an impersonal God, perhaps functional in a creative and/or governing sense not understood at this stage of humanity's unfolding.

True healing is basically a psychic event. For some people it may appear rooted in what they choose to identify as spiritual faith. For others an overall positiveness of outlook is the effective base. Whether the metaphor of a loving, caring God is meaningful to one person, or a natural feeling of trust and belonging in the Universe sustains another, the actual healing either one experiences is psychic, just as is the long-term effect -- and maybe the cause-- of the problem.

A big factor in a true healing is the feeling of being in charge of one's own care, making the choices, and accepting responsibility to the fullest extent permitted by the circumstances. A powerful faith or trust may be involved, but it may be in any of several directions. For some, faith in an anthropomorphic God--a personal God-- gives the event a spiritual context. For others, trust lodges in a worldview of seamless life without beginning or end, a concept shared equally by some religious, and metaphysical but non-religious, philosophies. For still others, there seems to be a growing picture of an incomplete universe, evolving by the operation of an as yet undefinable core of creative energy, which is itself also evolving, the entire process manifesting in growth of the whole and of each of its aspects (including the human).

There are no sharp boundaries in these approaches: at any time one or more may apply to a given person. Ideas and their visualization may overlap. Circumstances can temporarily dislodge anyone from his or her chosen stance, or permanently change it.

Still, we tend to revert to the psychic outlook we have found meaningful, either in memories held from youngest years and earliest training, or as results of subsequent experience. Since in a time of swift transition like the present, everyone feels more buffeting than in stabler times, any healing may take on much more than incidental significance and affect a person's whole outlook. Conversely, a healing that would be expected to take effect can fail for lack of psychic foundation or confirmation.

"Only God can heal a joint," said my surgeon after operating on my badly broken hip. -- I was aghast: there was no foundation for expecting divine intervention in any personal problems of mine.

The distinction between psychic and spiritual.

We could plunge into a lengthy semantic analysis of the terms *religious*, *spiritual*, and *psychic*. I have done some of this in my dissertation on *The Psychic Revolution of the 20th Century* (Walker 1995, *passim*), but the argument is endless because largely speculative. In this paper I will try to show that the psychic does not necessarily or even usually imply anything either spiritual or religious. For the psychic is a universal quality, more and more recognized even when not so identified. The spiritual and/or the religious I see as qualities *learned* with evolutionary maturity, which may or may not develop. Whether to think of the terms, however, as locations on a continuum of inexact concepts, or to regard them as separate categories of experience, is surely at this stage of civilization a matter of personal preference. Any experience may be called psychic or spiritual by the experiencer or observer. Nevertheless, the fact is that whether any humanbeing's religious or spiritual quality has developed, or has not manifested at all, all people have psychic sense: it's an inbuilt attribute. Is it not possible, in fact, that mankind is still more psychic than spiritual, and will have to accomplish recognition thereof by making the psychic a positive potential force, before realizing man's much more remote spiritual dimension?

James Redfield's "Author's Note" (1996) expresses this sentiment:

Our greatest mistake, in my opinion, is to think that human spirituality is somehow already understood and established. If history tells us anything, it is that human culture and knowledge are constantly evolving. Only individual opinions are fixed and dogmatic. Truth is more dynamic than that, and the great joy of life is in letting go, in finding our own special truth that is ours to

tell,...

Together we are going somewhere, each generation building upon the accomplishments of the previous one, destined for an end we can only dimly remember. ...

If Redfield is right, this is high time to lay alongside his statement the arresting statements of others who seem to have hold of a similar insight but are using the word *spiritual* where *psychic* would seem to be more accurate. Dan Millman's little book, *The Laws of Spirit* (1995) would be a prime example, as it seems to be a powerful exposition of the laws of the psyche.

A little known press in Albuquerque, NM announces its publishing mission in these words that have a clear psychic connotation (Kharitidi 1995, v):

Gloria Press believes that a great beneficial transformation has begun in which ancient knowledge, previously considered esoteric and locked silently away like treasure within the traditions of the world's peoples, is now re-emerging and guiding the evolution of contemporary mass culture. We also believe that this process should be accepted and welcomed at all levels.

In our present societal disarray it is abundantly discernible that any event, happening, or utterance, can have profound impact on an individual or a group with persisting effects. This is, further, regardless of any foundation or lack thereof in the facts of a given situation. If the impact of some incident does not get metabolized in the personal psyches involved, such impact may continue to be either unbalancing or supportive, depending on whether the initial effect was negative or positive. -- Consider the power of a mother-in-law's disapproval, a "put-down" by someone, or the threat now being felt from "down-sizing," especially in the face of annual CEO compensations in the millions.

Contrast these with their opposites in the form of personal acceptance and respect, the security of self-confidence born of appreciation or any warmly bestowed recognition. The personal discomfort abroad in our land is metaphorical: psychic senses of justice, balance, fitness are acutely affronted on a wide scale. And yet there are still traces of general satisfaction and belief in a special American Way.

Was Robert Browning (1812-1889) a prophet of the slowness of evolution when he wrote these lines? --

Man's self is not yet man,

Nor shall I deem his object saved, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The Darkness, here and there a towering mind
O'erlooks its prostrate fellows. When the host
Is out at once, to the despair of night;
When all mankind alike is perfected,
Equal in full-blown power, -- then, not till then,
I say, begins man's general infancy.

(Wilson 1905, 25)

In any case it will not be effective for high-minded people to continue to overlook the significance of non-spiritual or non-religious psychic experiences. Indeed, psychic experiences with or without any spiritual or religious associations can change people's lives, leaving them with an impression of supreme insight, with whatever significance and interpretation the people concerned identify. Psychic experiences can also be perceived, alternatively, as threats or embarrassments, as in the well-known cases of Edgar Cayce as a boy, and Olga Worrall as a young woman. Furthermore, as suggested above, events common to all life can have psychic fall-out. Psychic incidents have many forms: premonitions, love or distaste at first sight, burn-out, reactions of despair or regeneration following catastrophe, or unexplained feelings of support, confirmation, even of problem-solving insights.

In connection with this whole issue of the psychic versus the spiritual, an important commentary appeared in the autumn 1995 *Noetic Sciences Review*. What Dr. Rachel Naomi Remen wrote in answer to her title question, "Is Psi Sacred?" really has psychic power in view rather than psychic sense; yet it holds for both. That any spiritual quality of the psychic is entirely dependent on the perception of the individual experiencer is Remen's position. She says:

"By analogy, consider the example of intuition. Our intuition informs us of the intangible and may offer a glimpse of the great laws that govern the workings of the world. Yet is the particular capacity by which we may experience an aspect of sacred reality necessarily sacred in and of itself? Is the eye which perceives holiness necessarily holy? In fact, can't any of our senses become a doorway to sacred experience? Anyone who has seen the light pour through the great stained glass rose window at Chartres knows that vision can lead to sacred experience. Anyone who has heard *The Messiah* or the *Allegrì Miserere* knows that hearing can evoke a powerful experience of the sacred, and anyone who has had really good sex knows the power of touch as a

bridge to sacred experience. Yet seeing, hearing and touch are simple human functions. Is psi a simple human function as well?

“One way to conceptualize this might be to distinguish between two forms of psi much as we may speak of two aspects of consciousness, awareness and will. On the one hand we could think of ‘receptive psi’ as one of the senses, a way in which we know and experience the natural world around us, and a source of information which shapes our actions. Intuition and receptive psi abilities might then fall into the same class as hearing, vision, smell, taste and touch. On the other hand, ‘active psi’, such as healing abilities and psychokinesis, then become like all other voluntary action, an aspect of the will. ...

“There has been understandable confusion about these powers in the Western mind. If they occur at higher levels of the spiritual path are they not then to be considered a sign of spiritual enlightenment? Yet the teachings clearly say this is not so, that many spiritually mature people have no psi powers, and that it is common to find psi powers in people who are spiritually undeveloped... The teachings present them [the powers] as distractions from the spiritual path, a series of difficult tests for the advanced seeker, a final temptation of power offered to the ego nature.

“... [T]here is a great difference between that ability we each have to heal ourselves and the power we may have to heal others. Within each of us is a coherency which offers a series of checks and balances, an inner wisdom and a deep unconscious knowing. We each operate not only within the wholeness of our own interconnected consciousness and physiology, but within the integrity of our own karma, and in this highly personal domain we can often sense what is most right for us” (Remen 1995).

It seems pertinent here to refer to an early interpretation of the Bible as an account of the evolution of human consciousness. Floyd Wilson, writing in 1905, conceptualized the O.T. prophets and giants as metaphors for the stages of unfolding consciousness reaching an apex in the ministry of Jesus. Wilson saw the biblical account of Adam as a primitive stage in the development of the universal Christ principle, the slow finding by man of “his divine selfhood” (47-8). This was another example of premature diction: man’s *psychic* self-hood antecedes the divine, as Aurobindo’s term *psychicization* implied (C.Goswami 1976, 223).

In its child life, according to Wilson, humanity learned the use of the physical body and its beginning of control by the mind. Moses represented early youth and the rules that must be

understood and accepted for survival and continued growth. Next came the recognition in the time of David of family and community relationships. With Isaiah and Jeremiah dawned the awareness of some invisible, uncomprehended force which seemed to guide mankind. The advent of Jesus was the full revelation of the Christ principle, with proofs of man's inner divinity. Wilson asserted that in every life, even now, these stages are successively unfolded between birth and age 20 or after, until spiritual illumination [psychic realization?] begins to be experienced.

Research in this century in the Jesus Seminar and the Noohra Foundation have lent a certain credibility to Wilson's idea, that the ..."infinite force of the universe, whatever it may be, is always working for the progression and advancement of everything that grows, and every being that possesses life" (139). A little further Wilson refers to what seems identifiable with the individual human psyche: "an undefined all-pervading entity beyond man's complete grasp with his present unfoldment, but yet a force to which he is bound by indestructible bonds and a force on which he may call for help and aid, because he is one with it"(ibid.). -- Was Wilson talking about man's inner divinity, or his psyche as we can now conceive of it?

There is quite a bit more to this quotation which further bears on the mysterious power of the "Kingdom Within", as Rocco Errico is fond of referring to it. As often said in various ways today, the sentiment involves individual attunement with the Law, harmonizing oneself with the cosmic force. -- Growth depends upon placing the self in harmonious relations with this infinite force. But nothing is stipulated about the God-nature of that force, only that It Is, or I AM, and the beginning of true attunement therewith requires the outgrowing of influences that keep us from uniting ourselves with it. At this stage of our evolution is it not a useful hypothesis that this "infinite force" is beyond human conception, as the founder of theosophy declared? (Blavatsky 1888). Will it not better serve us to give our attention to our psychic nature, and if we have spiritual aspirations, to regard the full development of our psychic capacity as a stepping stone to the higher reaches?

In any case, we know the psyche exists, and that it has connections with entities below and above the ordinary level of living. It has no connection with the non-physical realm of spirit, which is devoid of any material body, however refined. It is some aspect of psychic desire or its opposite, fear, or what may be an inborn sense of psychic wholeness, that is involved in healing.

Neither the healing itself, nor the love we hear so much about, is a spiritual thing unless in the perception of the patient. What humanbeings see as God's love for us seems more realistic to perceive as the universal energy force which manifests to us as continual growth, fulfilling creativity. This force is ubiquitous and impersonal. As my gardener said to me once when I worried about a favorite plant's survival: "Trust it: it wants to grow even more than you want it to!" A boy's dedication to baseball is not spiritual, but it has some binding psychic force which he senses. Loyalty is not a spiritual attribute, but a psychic acceptance manifesting positively, while psychic rejection is expressed negatively in rebellion.

Our connection with our own psychic nature has at this stage of human unfoldment manifested in all sorts of ways. In some the manifestation appears as great and rare gifts, but no one is left without any gift; the psychic is part of everyone, even when it is ignored or deliberately suppressed. The fact of the widespread psychic revolution in our time is an advance on the way to our spiritual maturity, perhaps, but it is at this stage not itself a spiritual attribute, -- always except, I have to repeat, in cases where the individuals concerned insist on so perceiving it.

Some Illustrations of the Psychic Role in Healing

It seemed a rather notable example of healing involving psychic sense, and not in any way a spiritual phenomenon, when I ran across the case of Professor Raymond Berte (Roud 1990, 13-37). The professor had a long and gruesome history of cancer which started in his throat. It was a rare form of cancer, and the first operation he underwent could have ended his teaching career. A radical laryngectomy, removal of his larynx including vocal cords, was performed. With determined effort the patient mastered esophageal speaking and returned to his job of teaching and lecturing.

But Berte's troubles were not over. The cancer supposedly eliminated developed anew in his back, then in lymphatic glands, and finally in his bone marrow. Until the last development, the patient continued to go through the procedures medically advised. But the last cancer was inoperable, he was told, and Berte was given 6 to 18 months to live. However, with the massive chemotherapy and radiation advised, he might extend his life by three or four more years.

This time the patient announced that it would be he himself, not the medical establishment, who would choose what

was to be done. He had heard their phrase, "the treatment of choice," for the last time. "Somehow or other I'm at cause of this," he said to himself. "And if I'm the cause, then I can do something about it" (Roud 1990, 13-37).

Refusing further treatment, Professor Berte literally took the responsibility on himself, though he also continued to take into his consideration the best medical advice he could find. First, he did something he had always hankered to do. He bought a farm and moved out of the city. This he did with his family's full support -- and of course this was the psychically crucial factor. After studying everything he could get on stress, nutrition, fitness and farming, he re-patterned his whole lifestyle except for his teaching job, which he continued with the same outstanding success. He farmed, taught, and became well.

In the introduction to his book about eleven terminal patients who reversed their situations by taking charge themselves, Dr. Roud touched on his own psychic senses of self-respect and purpose, as qualities that give life its shape and meaning. Patients allow themselves to become too dependent on their doctors, he complained, expecting "cure without any need for their [the patients'] involvement or psychic sweat. All they had to do was take a pill or submit to an operation. The sense of responsibility and personal power were surrendered willingly in return for [what they took as] a guarantee of health" (Roud 1990, 7). --- The cure was brought about psychically, not by a god or a bodiless spirit.

Many years ago I read somewhere of another instance in which the patient in desperation took charge. This was another doctor's reference to an ordinary housewife in menopause. So seriously disturbed as to be unbalanced, this woman found herself in a nursing home. The situation was not to her liking at all, and she came to a conclusion that was unusual in a patient a half-century ago. "I have to change my thinking," she said to herself, "or I will spend the rest of my life in this place."

She faced up to self-pity and self-defeat, made a determined effort to shift to a more positive outlook in those days before self-help books littered the shelves with advice to "love yourself." She did get well and she went back home.

But another person who would have been a nursing candidate dealt with his situation with a quite different approach. This was a Quaker writer, counselor, teacher of considerable reputation, and in much demand as an inspiring leader of spiritual

groups. John Yungblut's psychic sense of right inner order and balance supported him against heavy odds. He had developed Parkinson's, complicated by arthritis of the spine, shoulders, feet and hands. These symptoms appeared two years after an emergency removal of most of his large intestine because of acute diverticulitis (Yungblut 1991).

The progressive impairment that ensued understandably called forth Yungblut's initial denial and disbelief, then anger followed by despair -- familiar pattern now in death and dying situations. However, Yungblut was not dying. By a curious recall of two phrases used by Teilhard de Chardin, he experienced what he called a form of synchronicity. De Chardin's phrases that came to his memory were: "divinizing one's activities" when young, and "hallowing one's diminishments" when old.

From this psychic insight Yungblut developed a conviction that a "deep-going acceptance" was what was called for, but in a positive and caring context. A friendly attitude to what was occurring was a way to hallow his diminishments. Beginning to look upon them as gifts of companionship on his spiritual path, he came to a new outlook: "Treating one's diminishments as companions affords one a certain detachment from them which in turn allows one to exercise a certain kind of playfulness in relationship to them, to maintain a sense of humor about them."

Yungblut tells a true story of a small incident then, that had a huge psychic effect on him, -- odd little story, yet with an effect so powerful that he continued for years afterward to recall it whenever he was on the verge of giving way to despair.

An elderly stranger, he relates, approachd him in great agitation while Yungblut was waiting on the street for a taxi. These were depression years. The stranger was agonizing over an investment he had just made, and wanted assurance that it was not foolhardy. Yungblut, who had never had any experience whatever with investing, instinctively responded to the man's distress with the assurance that what he had done was exactly right.

Then Yungblut in turn received the reassurance that stayed with him. The stranger was curious about Yungblut's trembling, and the latter told him he was a victim of Parkinson's. "You lucky fellow," exclaimed the stranger. "You'll live a long time!" -- Two persons of good will reassuring each other out of total, mutual ignorance! But ten years later Yungblut was still lecturing, teaching, and writing, and to whatever he did he took his own

inspiring presence.

Here is an instance of psychic healing closer to home. An elderly woman named Ethel became my husband's and my good friend after we moved to California's Leisure World in Seal Beach. She was and is the effective support of the Historical Society which my husband Ken founded in an effort to preserve the story of this unique community. He was and is convinced that this particular community has a historical significance.

Several months ago Ethel called to cancel our lunch engagement, and shocked us when she told us she had been very sick and in bed the whole previous 10 days during which we had not been in touch. She didn't know what was wrong that caused her to be in unrelieved pain, but hoped it wasn't cancer. Several members of her family had died of colon cancer at 89, and her own 89th birthday was imminent.

This story became gruesome as it played out in Ethel's relation with emergency nurses and doctors in her HMO (health maintenance organizations prevail on the West coast). Though our personal experience has been good, something went wrong with Ethel's care: in the grip of both apprehension and pain, she felt first ignored, then reproached. At one point she was told that her plight was of her own making: she wasn't drinking enough water or getting enough exercise.

Right here let me say that Ethel is a person among thousands for her remarkable memory, happy disposition, and down-to-earth outlook. While Leisure World was being built 30 years ago, she was in the thick of planning and construction, serving in those years as secretary to the responsible board and chief committees. Her personal independence combined with a genuine civic concern make her an exception, -- and here she was, in crisis and seemingly helpless.

Then in a few more days we suddenly had another call from her: she was feeling great! It seems that, like many of the elderly, she was taking a few medications, among which was a relatively new one. She had a leading to check on the fine print with this last one, having just received the literature upon ordering a renewal. This was not as easily done as it might be for most persons, for Ethel is legally blind, and reading the literature necessitated getting out her hi-tech equipment and going to great labor to make out what was in the tiny print. But on so doing, she solved her own problem when she found the side-effects warning

of the pharmaceutical company. From that point this patient also took charge of her own care, despite a skeptical and reluctant doctor. --Also, she belongs to a different HMO now.

Somehow the telling of this episode brings me back to a troubled impression never erased from a strange meeting I had a few years ago with some 25 or 30 Quakers including several of my own long-time, respected associates. The leader of the group had just given a most interesting talk on Quaker principles to a large audience, and this smaller group gathered afterwards to dialog with him further. He was new to these Friends, and sought to introduce himself to them. For some reason he related his own terrifying experience a few years before with cancer. Though he had overcome his ordeal, his narrative put those present in mind of their own, or the struggles of relatives and friends. One person also related her trials, followed by another, and presently the whole room was in tears over their own memories or current involvements.

When I inquired whether none of them believed in life after death, or had heard of reincarnation, I must have sounded hard-hearted and callous. But I have another incident as exonerating evidence.

In the 1990's I wonder if anyone still remembers the dread of parents in the 1930's and 1940's, before Dr. Jonas Salk discovered the vaccine for polio. During that time I received an anguished call from another fellow Quaker, mother of a young boy, and a Jungian student who has since become a Jungian therapist.

At that time she frantically inquired: "What can I do? I'm beside myself! John shares a double desk [at a quality private school we both knew] with a boy who came down with polio yesterday. How can John help getting it too?"

"Don't give it a thought," I said sagely. "It has nothing to do with you. Don't worry for a minute. Your John will be all right."

Actually I couldn't know, any more than Yungblut and the stranger knew in their dialog about each other's chances. Yet I did know for certain that the mother could worry herself and also her son into a serious situation. The psychic anxiety which has been cultivated in us by our experience of vulnerability to external influences has made us fearful. Our doctors in their desire to bolster our self-protective conduct unintentionally play on our fears and thus our vulnerability grows, making us more and more

likely victims of the commercial profiteers on TV, in the mails, and in the press.

Fortunately, we have always had other doctors, including quite conventional ones, with a deeper wisdom. Some 30 years ago I asked my wonderfully insightful ophthalmologist whether my particular eye problem at that time could be related to a threat of diabetes. The first sentence of his reply was: "Do you have a friend who has just been diagnosed with diabetes?" --I did.

I asked my dentist more recently, "Do you believe we can heal ourselves with our minds?"

He replied, "Well, I don't know. But I do know we can make ourselves sick."

--It seems to me only fair to allow for a two-way possibility. And this possibility manifests in all of us in the realm of the psychic while our species is still on its way to a true spiritual maturity. This is evidenced by the use of language in our time, as exemplified in the hand-out's 13 definitions, in most of which the word spiritual can readily and plausibly be replaced by the word psychic.

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SPIRITUAL HEALING IN THE GOSPELS--AND TODAY

Robert Winterhalter

The New Thought movement, founded by Phineas P. Quimby in the 19th Century and continuing to the present day, seeks to fulfill the healing commission of Jesus. The author draws analogies between modern-day healing experiences and the Biblical healing records. On this basis, he affirms that the records of Jesus' ministry in curing the sick of mind and body are authentic. The case of the centurion's servant in Luke 7:2-10 is used as an example of remote healing, which still occurs today. The mind cannot be limited to specific points in space and time, but is in essence omnipresent, eternal and immortal within the Omnipresence of God and His universe of infinite ideas.

It is indeed an honor to speak to this Conference, which is dedicated to a study and review of Psychic and Spiritual Healing. In my own case, I represent the practice and tradition of healing known as New Thought, which began in the modern era with Phineas P. Quimby (1802-1866).

Within the New Thought movement today, there is currently a controversy as to who should be credited with founding the New Thought movement. The two candidates are Quimby on the one hand, and Emma Curtis Hopkins on the other hand. Those who view the history primarily in terms of philosophy and practice, including Alan Anderson and Herman Aaftink, give the honor to Quimby. (Anderson, 1995) On the other hand, those who view the history primarily in terms of organizational activity and structure, including Gordon Melton and Gail Harley, attribute the same honor to Hopkins. (Melton, 1996) Quimby, however, considering the nature of his spiritual consciousness, and his successful practice in teaching and healing on a one-to-one basis, deserves the credit in terms of today's topic.

Working in New England in the 19th Century, Quimby became strongly critical of organized religion, especially of Yankee Calvinism with its emphasis on human depravity. He found that more often than not, this form of theology tended to make people sick physically and emotionally, and to maintain them in that condition, rather than leading them to conditions of health and wholeness. And, in examining the Gospels in the New Testament, he found that Jesus functioned from basically the same frame of reference as himself. Quimby also concluded, I believe correctly, that the religious leaders of his own era lacked any meaningful concept of healing, even though releasing healing, inwardly and outwardly, was central to Jesus' pastoral activity.

In The Quimby Manuscripts,¹ he compares his work to that of his contemporaries in the field of organized religion, as follows:

"When I show that I can produce a phenomenon that to all appearance is just like some produced by Christ, and in the living, who speak for themselves, I should like to

know by what authority anyone dares to say that it is not done in the same way that Christ did His works. If they cannot tell how I do it, or how He did it, how do they know but that it is done in the same way?...Now what do they do that Jesus did? Nothing. You cannot point to one act that Jesus did that these guides do." (Dresser, 1961, 215)

There is much that I find appealing in Quimby's uncompromising dedication to the spiritual awakening and healing of humanity. His was a form of spiritual warriorship as strong and dedicated as that of Paul in the New Testament. For example, Quimby declared:

"My practice for twenty years has put me in possession of facts that have opened my eyes to the misery of mankind, from ignorance of ourselves. My object is to correct the false ideas and strengthen the truth. I make war with what comes in contact with health and happiness, believing that God made everything good, and if there is anything wrong it is the effect of ourselves, and that man is responsible for his acts and even his thoughts. Therefore it is necessary that man should know himself so that he shall not communicate sin or error." (Dresser, 1961, 230)

Writing in a positive way, Quimby continues:

"Jesus was called the Son of God. Why was He called the Son of God? Because He did the will of His Father who sent Him. To be a Son of God you must do His will, and His will is to subject your errors to the Truth, so that you can know that you are born of God. (Dresser, 1961, 237)

Turning now to Jesus and his own times, we find that the essential core regarding the historical Jesus shows that he went about healing the sick and proclaiming the kingdom of God. A book by Howard Clark Kee of Boston University succeeds admirably in placing the healing activity of Jesus, and of the early Church, in historical perspective. He concludes:

"The phenomenon of healing in the gospels and elsewhere in the New Testament is a central factor in primitive Christianity, and was so from the beginning of the movement. It is not a later addendum to the tradition." (Kee, 1986, 128)

Many modern Bible scholars apply the form critical method, or formgeschichte, as developed by German scholarship, in an effort to identify the original units of information dealing with Jesus, his words and actions. Unless modern scholars have an experiential basis in actual healing work, however--and they rarely do--they necessarily lack a meaningful frame of reference for applying form history to the healing records in the Gospels. Healing experience combined with form history does, however, support a serious and comprehensive effort to evaluate these records, sparse though they may be.

In my case, I have had 35 years of experience and professional development as a New Thought minister and practitioner, primarily in Divine Science and Unity. As such, I can draw upon my own work in this field, both formal and informal, along with that of many

colleagues. In so doing, I can draw valid analogies between these modern-day experiences--which are ongoing--and the Biblical healing records. In fact, it would be impossible in practice to avoid making such comparisons. On this basis, I affirm unequivocally that the records of Jesus' ministry in healing the sick of mind and body are plausible.

One issue that must be faced from the outset is that the Gospels of Mark and Luke, respectively, project a substantially different picture of Jesus in his healing activity. The "possession" concept of disease, though not absent in Mark, is far more pronounced in Luke. This becomes clear when we compare parallel passages of the healing records in Mark and in Luke. We can, in fact, trace a definite bias by Luke in that direction, even a conscious effort to give Jesus a new slant as an exorcist. Also, the three healing accounts in the Gospel of John, which is more historically accurate than previous generations of scholars believed, gives no hint of the demon hypothesis of disease. And, since the Gospel of Mark is earlier than that of Luke, and since it is most likely that Luke edited Mark on a major scale, Mark is usually more accurate than Luke with respect to Jesus' approach to restoring the sick in soul and body.

Whether we believe in "possession" or not in the literal sense, certainly the Christian ministry has a definite calling, following Jesus' example, to cast out demons of fear, hate, lust, greed, resentment, and self-pity. There are also what the psychologist calls complexes, clusters of emotionally charge images that continually intrude on the consciousness of some individuals, and lead to discordant actions and conditions in life. A "demon," so-called, can be anything established in the psyche that is contrary to the perfect, eternal Mind of God.

The basic remedy for fixations of any kind is conscious identification with the I AM or Indwelling Christ, which is the core of our being. This is the one focus of attention that cannot be made to excess; for the Indwelling Christ includes everyone and everything in its scope. It is the healthy totality, which functions to balance and reintegrate disparate elements within the psyche.

According to some scholars, many of the healing accounts in the Synoptic Gospels may be derived from an earlier document, now lost. Their brief, even succinct form, however, seems more compatible with the view that the accounts were first passed down by word of mouth, that is to say, by oral tradition. And, in the Orient generally, oral tradition is highly reliable and accurate, and far more to be trusted than written records. It is when things are written down that they become distorted.

Whether derived from an oral or a written source, however, there is enough in the Marcan accounts, taken as a whole, to justify the view that they reflect real events in which real people were restored to mental and/or bodily health.

The healing texts recorded in Mark, and then copied but revised in Luke, include:

- (1) The man with an unclean spirit--Mark 1:21-28 > Luke 4:31-37
- (2) Peter's mother-in-law--Mark 1:29-31 > Luke 4:38-39 (Matthew 8:14-15)
- (3) A leper cleansed--Mark 1:40-45 > Luke 5:12-16 (Matthew 8:1-4). Also note an account of ten lepers cleansed, found only in Luke 17:11-19.

- (4) Paralytic carried by four men--Mark 2:1-12 > Luke 5:17-26 (Matthew 9:1-8)
- (5) The man with a withered hand--Mark 3:1-6 > Luke 6:6-11 (Matthew 12:9-14)
- (6) Exorcism near the Sea of Galilee--Mark 5:1-20 > Luke 8:26-39 (Matthew 8:28-34)
- (7) The woman with an issue of blood--Mark 5:25-34 > Luke 8:43-48 (Matthew 9:20-22)
- (8) Raising of Jairus's daughter--Mark 5:21-24, 35-43 > Luke 8:40-42, 49-56 (Matthew 9:18-19, 23-26)
- (9) Epileptic boy--Mark 9:14-29 > Luke 9:37-43 (Matthew 17:14-21)
- (10) Bartimaeus's sight is restored--Mark 10:46-52 > Luke 18:35-43 (Matthew 20:29-34)

Three additional accounts are not recorded by the author of Luke, probably because they were not in the version of Mark that was available to him. Specifically, Luke omits Mark 6:17-29, 45-56; 7:1-37; and 8:1-26). Other factors being equal, the earlier an account, the greater its accuracy is likely to be. Historical judgments are not, however, to be made in such an oversimplified way; the following three texts are not necessarily less reliable for that reason:

- (1) The Syrophenician woman's daughter--Mark 7:24-30 (Matthew 15:21-28)
- (2) Deaf man with speech impediment--Mark 7:31-37
- (3) Blind man at Bethsaida--Mark 8:22-26

The inclusion of both Matthew and Luke of the healing of the centurion's servant (Matthew 8:5-13 and Luke 7:2-10) also indicates an early common source, possibly included in the Q-document which may have served as a sayings source for both Matthew and Luke. This also raises another possibility: When parallel accounts appear in Matthew, Mark, and Luke, the authors of Matthew and Luke may have had access to two sources, the Gospel of Mark plus another common source. This can only be decided, however, by closely examining each of these accounts on an individual basis.

Regarding the healing accounts only, the Gospel of Matthew is of less historical value than Mark. Four considerations, taken in combination, require this conclusion:

(1) Matthew, at least in the form that it appears in today's Bible, is later in date than Mark and uses Mark as a major source. Matthew is thus a step further removed from the actual events.

(2) Its accounts are condensed. The manner in which the author of Matthew condensed his sources shows that understanding the modus operandi of Jesus' healing work was not his strong point. The author probably was motivated by a need to keep his document brief enough to copy on a scroll of a given length. Papyrus and other writing surfaces were expensive in ancient times.

(3) The setting of the accounts in Matthew is sometimes modified. For example, certain sayings of Jesus are lifted from other contexts and interpolated. This does not weaken the claim for a given healing's authenticity. It does, however, add the author of Matthew's interpretation as to what issues are to be addressed based on a given healing event.

(4) The author displays an idiosyncrasy in which he sometimes changes one to two. Thus, in Matthew 8:28-34, the possessed man

becomes two men; and in Matthew 20:29-34, Bartimaeus loses his identity and is transformed into two blind men. In Luke 11:14 a previous dumb man speaks, but the Gospel of Matthew apparently records the same event twice: in 9:32-34 and 12:22-24. What is more, 12:22-24 makes him not only dumb but blind as well. Again, Matthew 9:27-31 alone records two other men whose sight was restored. Given the other examples of doubling, however, it is likely that only one man was involved in this case, though we have no parallel text to support this conclusion.

The Gospel of John's witness is also relevant, recording three healings:

- (1) The nobleman's son (4:46-54)
- (2) Sick man at the pool of Bethesda (5:2-18)
- (3) The man born blind (9:1-12)

Luke contains three other brief healing accounts, with only minimal information provided:

- (1) Woman with a spirit of infirmity (Luke 13:10-17)
- (2) The man with dropsy (Luke 14:1-6)
- (3) Malchus's ear restored (Luke 22:50-51)

Of these three accounts, the authenticity of restoring Malchus's ear is unlikely, given that otherwise parallel passages in Matthew 26:51-52, Mark 14:47, and John 18:10-11 make no mention of it.

These records, taken in combination, are impressive in the coherent view that they give of Jesus' healing ministry. Also, they are supplemented by many general statements about the healing of groups of people by Jesus.² This is in addition to general statements about Jesus as healer³, and with reference to his sending out the twelve apostles to heal⁴, and sending out 70 disciples for the same purpose⁵.

There is yet another point in considering the healing mission of the Great Physician. This concerns the original purpose of his parables. These, too, drawing upon archetypal themes and images as they do, had a healing function within the souls (and, as a consequence, within the bodies) of those who heard them. They still have this capacity today, when removed from what are--more often than not--secondary contexts within the gospel records, and permitted to function freely within our own consciousness. The parables, however, are a subject which I have commented upon in detail in my book, Jesus' Parables: Finding Our God Within.⁶ The healing case records in the Four Gospels call for serious consideration in themselves. They call us, in fact, to a new adventure of discovery, and indeed to a fresh experience of wholeness, harmony, and well-being in the Omnipresence of God.

I have an as yet unpublished manuscript of over 200 pages, which discusses the Gospel healing records in detail, and gives affirmations in each chapter that are related to the given healing records. In choosing an example to discuss in a limited time frame, I have decided on the case of remote healing found in Luke 7:2-10 and Matthew 8:5-13, the healing of the centurion's servant.

Larry Dossey, M. D., documents experimental evidence to the effect that there is an aspect of everyone's psyche that is nonlocal. In his book, Healing Words, he notes:

"If prayer does not go anywhere, then it may simultaneously be present everywhere, enveloping sender, object, and the Almighty all at once....The nonlocal view suggests that the mind cannot be limited to specific points in space (brains or bodies) or in time (the present moment), but is infinite in space and time; thus the mind is omnipresent, eternal, and immortal. If minds are indeed nonlocal, this means that in principle they cannot be walled off and separated from one another: at some level they are unitary and one." (Dossey, 1993, 84)

The universal consciousness of New Thought, and the tangible results of its work in the modern era, join in confirming Dossey's statements. So would Jesus of Nazareth, who was able to transcend so-called material limitations in his healing work.

It is well, however, to be specific in our treatment of Jesus' healing records. The record in Luke 7:2-10 reads as follows (Revised Standard Version):

Now a centurion had a slave who was dear to him, who was sick and at the point of death. When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him, for he loves our nation, and he built us our synagogue." And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But say the word, and let my servant be healed. For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." And when those who had been sent returned to the house, they found the slave well.

Biblical accounts of the centurion's servant, then, are found in Luke and also in Matthew 8:5-13. Though probably drawn from the same source, they differ in details. In all likelihood, Luke's version is more accurate. In Matthew, the centurion, a Roman military officer, comes directly to Jesus. In Luke he sends others to intercede for him, first Jewish elders and then personal friends. On the surface, both scenarios are equally plausible. No one, however, to my knowledge has put forth a plausible motive as to why the author of Luke would have added such details. On the other hand, the author of Matthew usually condenses the healing accounts. He does so for a simple editorial reason, namely, to save space. It requires less copy for the centurion to directly come forward and tell Jesus the problem.

In addition, Matthew 8:11-12 has no parallel in the Lucan version:

"I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth."

Somewhat similar material appears in Luke 13:28-30, but this is in a totally different context. Matthew 8:11-12 is clearly a rhetorical interpolation made to justify the Gentile mission of the early church. It takes advantage of the fact that the centurion, a Gentile, seeks Jesus' help. Also, the centurion offers an analogy that shows a clear understanding of a quickened faith, and Jesus responds, "not even in Israel have I found such faith." "The sons of the kingdom" who are "thrown into the outer darkness," where "men will weep and gnash their teeth," are the Jewish ecclesiastical authorities in Jerusalem, for the Romans had destroyed their city in 70 A.D. The author of Matthew is commenting after the fact.

The centurion's act of sending Jewish elders, who put in a good word for him to Jesus, is also historically plausible. Many Gentiles became "God-fearers," as they were called. These were people who were attracted to the Jewish teaching of one God, and to the ethics of the Ten Commandments, but who did not become Jewish converts. The centurion, however, was unusual in that he authorized the building of a synagogue, and probably even put his own troops to work in erecting it.⁷

When we look to God for healing, it is valid at the same time to seek human help in attuning ourselves with God's healing Presence and Power. Those seeking such help will find people who have various degrees of direct contact with the public.

Some New Thought practitioners and counselors prefer to work directly with individuals and families. They make hospital calls, not merely to visit but with a serious healing purpose. They also make house calls upon request.

Others conduct meetings, often large ones, to which the general public is invited. Brother Mandus used to hold such meetings with remarkable results. They have the advantage of tapping vast reserves of energy toward a healing purpose. The disadvantage is the general lack of continuity and follow-up. Many people receive immediate help, but relapses occur in the cases of those who do not change the negative belief system that produced the discordant condition in the first place.

Still others work in organized healing groups, but offer little direct counseling. People contact them for prayer help by letter or phone. Then the group sends them a letter and a prayer statement, and continues praying with them in an affirmative way for a set period, usually 30 days. A prominent example is Silent Unity, located at Unity Village near Kansas City.

All three approaches can be useful, and a New Thought minister typically does all three to some extent. Separate healing meetings may or may not be held, but every worship service includes meditation which is, in effect, a healing treatment. Note that Jesus was effective with all three methods. He worked successfully with some people individually, with others in the presence of large groups, and with still others at a distance without any personal contact. Of course, whenever feasible he obtained the active cooperation of those needing help.

In New Thought, we find that the healing Christ is truly All-in-all. As the Prologue of John begins, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the

beginning with God; all things were made through him, and without him was not anything made that was made."⁸ When we become involved in Divine healing, we release the Word's harmonizing activity wherever the point of need may be. Limits such as "here" or "there," "then" and "now," are simply irrelevant to its life-giving action.

The essential in Divine healing is an inward realization of oneness with God, which includes oneness with whomever we are including in prayer. We begin with faith, but the seeds of expanding awareness are inherent within this faith. Indeed, the key issue in the Biblical account we are discussing is faith, and also, how this faith gets things done in practical terms.

As Jesus practiced it, however, faith is not mere belief. Nor is it a system of doctrines--"the faith" as opposed to faith. It involves active confidence and trust, inspired from within as we open ourselves to the love and wisdom of the Christ. Faith relates directly to the activation of spiritual power and authority to meet human needs. The more we expect spiritual law to work through us, the more the law is channeled to produce the desired results. Active faith releases definite energy, especially when linked to the imaging power of the mind.

The Greek word for trust appears both as a noun (pistis) and as a verb (pisteuo) in the New Testament. Generally the noun is translated faith, and the verbal form is rendered believe. This has led to the obvious but false conclusion that belief=faith.

Belief is but one of several aspects of what we call faith. The Greek words shown here are derived from the ancient verb peitho, which meant "to rely by inward certainty, to agree, to have confidence, to obey, to yield, to trust." A person could conceivably believe anything. Faith, however, is an inner assurance that God is in charge of a situation; a quiet trust that things will therefore work out for good; a way of seeing past appearances to the reality of spiritual laws. It is also significant that in the Gospel of John, the Greek word for faith never appears as a noun, but always as a verb. This implies that faith is an inner quickening, the basic evidence of which is--to repeat--its capacity to get things done.

The centurion, whose servant Jesus healed, showed a true understanding of faith. He compared the lawful, delegated authority (exousia) he had over his soldiers to the authority that Jesus exercised over disease, disability and other outer conditions. He expected, and took for granted, that his men would obey him. By analogy, his essential message to Jesus was: If you will speak the word for healing, my servant will be healed. The Great Physician fully and explicitly agreed.

The Greek term exousia is important here, as it is elsewhere in the New Testament. It implies that spiritual dominion is not exercised by personal effort or skill, but by yielding control of our inner nature to the Mind of God. For exousia is from ex (out of, from) and ousa (the present participle of eimi, the verb to be). Ousia, by itself, also is from ousa and means "substance" or "property." Exousia, then, has the root meaning, out of being or substance. Its usage in New Testament times included "power, capacity, mastery, might, freedom, strength, jurisdiction."

Out of or from within being is a way of saying that healing energy inheres in the Universal Mind, and then unfolds through the

consciousness of the individual. There is a sense in which the whole universe of God's infinite ideas is involved in every healing. The macrocosm of the All, and the microcosm of the individual soul and body, are brought into a state of exact correlation. This basic reality of Omnipresence, including its conscious realization by the individual, is the core of what we are and what we do.

Let us, then, place no limitations on the healing, harmonizing, renewing power of God in the midst of us. The Divine Omnipresence is here, available, and ready to be released in practical terms. Truly, as Jesus declared, the kingdom of God is at hand and is within us. The promise of Jesus' teachings, his healings, and his own resurrection is that universal wholeness shall become manifest through all and as all, unfolding from within outward. In the words of the Lord's Prayer, stated in the affirmative: "Thy kingdom is come, thy will is done, as in heaven, so on earth."

NOTES

1. Also see Phineas Parkhurst Quimby: The Complete Writings (in Three Volumes), Edited by Ervin Seale; Marina del Rey, CA., DeVorss & Co., c. 1988
2. Matthew 8:16-17; 11:2-6; 12:15-21; 13:53-58; 14:13-14, 34-36; 15:29-31; 19:1-2; 21:14; Mark 1:32-34; 3:7-12; 6:1-6, 53-56; Luke 4:40-41; 5:15-16; 6:17-19; 7:18-23; 9:11
3. Matthew 4:23; 9:35; Mark 6:56
4. Matthew 10:1, 7-8; Mark 6:7-13; Luke 9:1-6
5. Luke 10:1-20
6. Published by Paulist Press, 1993, and currently in print.
7. The existence of the "God-fearers" has been challenged. In an article in the Biblical Archaeology Review, however, Louis H. Feldman presents conclusive evidence that they did, in fact, exist. Summarizing his findings, Feldman writes: "The evidence from classical, talmudic and Christian literature, from Philo to Josephus, and finally from inscriptions and papyri, while not always clear-cut, cumulatively confirms the existence of such a class, at least from the first century A.D. and especially in the third century A.D." (Vol. XII, No. 5, September/October 1986, p. 63)
8. John 1:1-3

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SPIRITUAL HEALING IN THE SUFI TRADITION

by Rabia Clark, Ph.D.

Four types of psychic and spiritual healing are practiced by the ancient Sufi orders today. The psychic and spiritual power to accomplish healing is a byproduct of intense training given by the teacher to the student. The four types of healing are: transformation of the personal and constricted ego, healing at a distance, spiritual retreats, and shamanistic types of healing (such as using charms, herbs, food, and breath practices).

Introduction

Sufism as a school of spiritual training, originated in the Middle East. There are many schools of Sufism. These schools arose from the mystical impulse which has been known in all cultures. Its origins most likely began around 600 AD, during the time of the origin of Islam. The most renowned Sufi writers, poets and statesmen were during the 1200's and 1300's in Iran, Turkey, India and Egypt. Sufi groups still exist, and their ancient techniques for transformation continue to be taught. Most Sufi groups are influenced by their Islamic origins, and since most are in the Middle East, the majority of their members are Muslims.

However, the Sufi Order in the West, primarily in the U.S., Europe, and Japan, welcomes members of all religions. Sufism is not a religion, but is a training program in spiritual development. Its focus is mystical: to go through a transformation from a self-centered person to one who relates to and is united with the Divine Beloved, God. The author is a member of the Sufi Order in the West.

Very little has been written about Sufi healing. This is because those who heal believe that it is the Holy Spirit who accomplishes the healing, and they are a vessel through which this spirit flows into the patient. Sufis, and Muslims, are taught to be humble and modest. What has been written is often by students of the teachers in the path (who is called a *Pir* or *Sheikh*), who record the life of their teacher and their particular group.

The main focus of Sufi healing traditions is in the area of transformation of the personal self, from ego-centered to God-centered. This psychological healing process is traditionally done over a period of 12 years, as a student works his way through many practices and tests given by his/her teacher.

There are also practices for physical and emotional healing at a distance, which are done by the Sufi Order (now headed by Pir Vilayat Inayat Khan, and founded by his father, Hazrat Inayat Khan, in 1910). This is done as

a group practice, with a ceremony asking that healing occur for the patient who is not present. Participation in these ceremonies are usually limited to members of the Sufi Healing Order, as they depend on the group's ability to focus their attention and quiet the mind, which are developed through the practices given to students.

A third method of spiritual healing by Sufis is that of the spiritual retreat, which includes practices used for over a thousand years. The retreat format can be done in groups or singly, lasting anywhere between one and 40 days. It is guided by a Sufi master, who gives practices which create rapid change in the retreatant. A description of the Sufi Order retreats, based on ancient alchemy, will be briefly detailed.

And last, there are healing practices which are done by some more Islamic Sufi groups, using the Koran as a basis for what might be thought of as shamanistic practices. Healings may be done by the teacher of the Sufi group, by the power of his/her presence. Some of these include what might be termed miracles. The use of charms and herbal remedies are also used. These four kinds of spiritual healing will be the focus of this paper.

1. Healing by transformation of the personality

Western psychology has a definite goal, to transform a mentally unhealthy person to one who is less neurotic. There are over 100 different schools of psychology. They focus on a limited aspect of our total being. For example, one group emphasizes uncovering unconscious motivations, another on changing behavior, and a third on interpersonal relations. Recently, a school called Transpersonal Psychology has stepped forth. It deals with the whole person and their relationship with themselves, their environment, their faith, and purpose in life. The spiritual part, which is so neglected in the other schools, is their focus.

However, mystical groups in the East have developed ways of accomplishing spiritual goals for at least 1400 years. Sufi groups have developed techniques since the 600's to transform the personality. Like other mystical paths, one's relationship with God or cosmic order, is the focus. This goes way beyond the aim of western psychology. How is this accomplished?

Sufi schools all work on the same premise of transformation, but differ in their approach. They use many of the same practices. Each school has its special emphasis, based on the teachings of their founder. For example the Chishti order (the Sufi Order comes from that tradition) uses music, poetry and dance as teaching tools, in addition to the use of *wasifas* (mantras) and *dhikr* (a special kind of chanting). These are practices of chanting the names of God in Arabic, which are found in the Koran.

There is a process for entering these schools which may be a challenge for the potential student. In the old days, the typical probationary period was three years. During this time the petitioner worked in the kitchen, or did other duties, under the direction of the teacher or his assistants. This gave the teacher an opportunity to train the student in the customs and manners of

the school, and to test his/her determination to be a member of the group. One story relates how Sheikh Farid al-Din Mas'ud, "Ganj-i Shakar," was hung upside down in a well with his legs tied to logs for 40 days before he could join the group. (This is the only case known of such a severe test.)

In the Sufi Order, the student is asked to come to classes to learn practices and ask questions for a number of months. This introductory program enables the teacher to bond with the student in a deep way, to ascertain if they are willing to follow instructions and be faithful in following practices. The path is long and arduous, as students must place their trust in the teacher to the extent that they are willing to die to their present personality, and be reborn into their full potential. Llewellyn Vaughan-Lee, (1995, p. 191) says:

Psychology is a valuable contemporary science, but the mystic has different intentions from those who seek psychological healing or the resolution of problems. The heart's desire for union with God activates a process of psychological ego-destruction that is both terrifying and intoxicating. The mystic does not seek ego-fulfillment, but to be lost in the abyss of nothingness. At the same time we need to live a balanced life and not allow the contents of the unconscious to overwhelm us.

Once the student's readiness has been confirmed, the student may be initiated as a member of the group. This further bonds him/her with the teacher, and the lineage of prior teachers in that group. The teacher has already assessed the spiritual level of the student, and can give practices which are appropriate at that level. Beginning practices include saying one of the names, or attributes, of God in a particular way. The aim is to bring out divine qualities in the student, which are latent within. The student is given a routine to follow each day, which includes purifications, prayers, wasifas (names of God), breath practices, and imagery work (perhaps concentrating on a master, saint or prophet). Some Sufi schools specialize in dream interpretation. The teacher regularly reviews the practices of the student, to make sure they are being done correctly. They may sit in silence, while the teacher psychically feels the essence of the student, and intuitively gains information about the next level of practices to be given. One must master each level before going on to the next.

Group work is also done in regular meetings. In the Sufi Order, there are 12 levels. Each one has classes, with written material appropriate to that level, which is taught in groups. This material dates from the 1920's, and continues to be amplified at this time. Visiting teachers provide enrichment of the program when they come to give conferences and retreats. Students may also attend annual meetings of the Sufi Order, and receive instruction from many of the senior teachers, as well as the current head of the order, Pir Vilayat Inayat Khan. These opportunities give the student a feeling of being a member of a spiritual family, spread around the world. Taking students out of their home environment, going to a teaching event in nature, and reorganizing their familiar schedule, presents an opportunity for the student to begin the transformation process. One must be willing to go beyond the

current comfort level in order to change. Sleeping in a tent on top of the mountains, with owls hooting overhead, and drenching storms, certainly is a challenge! Since everybody is in the same dilemma, it builds a community of seekers. This process is like a spiritual boot camp!

The student advances at his/her own pace. There is no compulsion to do practices in Sufism. Students may have full-time jobs and families to care for. There are so many events offered that they must choose which interests them most. In traditional Muslim orders, the men may spend most evenings attending group meetings. This is still the case among groups in Turkey, which the author visited. Sufis do not have renunciates. They say they are "in the world, but not of it." This goes back to Islam, which advises those people who feel they cannot maintain celibacy to be married, as it develops their character.

This training program goes on as long as the student (called a *mureed*) is still receptive. Gradually the practices become more subtle, and more difficult. Slowly the personality is transformed, like water dripping until it makes a hole in the rock of the self. At a certain level, the student grows most by taking on responsibility for leadership, which is offered when the student has grown to a point of maturity in the path.

To gain further information about this path of spiritual realization, the reader might want to explore books by Reshad Feild and Irina Tweedy, listed in the bibliography.

2. Healing at a distance

The Sufi Order contains a Healing Order as one of its branches. This is a group of initiates who have the ability to focus their attention steadily, as a result of the practices they have had. The Healing Order has regular meetings, where meditations and class material are shared. The culmination of the meeting is a ceremony for healing at a distance. There is a network of Healing Order centers in the U.S. which contact one another to add names to the list of those wishing to be healed. The ceremony is a simple one. It consists of attunements to the Holy Spirit, prayers, other practices and a brief process where up to 10 names are said out loud by the leader. The members of the group then use a wasifa or other concentration to send healing energy to each person on the list.

Hazrat Inayat Khan lectured at length about spiritual healing, and these lectures are available in his book, *Healing, Mental Purification: the Mind World* (see bibliography). There are also quite a number of lessons which are unpublished, and are available to members of the Healing Order. His teachings indicate that balance and harmony are the secret to health. He says,

The secret of healing is to rise by the power of belief above the limitations of this world of variety, that one may touch by the power of intelligence the oneness of the whole Being. It is there that one becomes charged with the almighty power, and it is by the power of that attainment that one is able to help oneself and

others in their pain and suffering. Verily, spirit has all the power there is. (Khan, 1961, p. 41-42).

Inayat Khan was not in favor of the doctrine of karma, that the illnesses and tragedies in life are caused by actions in the previous life. Instead, he felt we should make every effort to overcome the problem by thoughts, feelings, beliefs, good actions, or other healing methods. Illness could be looked on as a trial, a test, and ordeal through which one was passing. This experience developed thoughtfulness and consideration of others. He advised thinking that:

Every ray of the sun cures me, the air heals me; the food I take has an effect upon me; with every breath I inhale something which is healing, purifying, bringing me to perfect health.

One should think, 'I come from a perfect source and I am bound for a perfect goal. The light of the perfect Being is kindled in my soul. I live, move and have my being in God; and nothing in the world, of the past or present has the power to touch me if I rise above all.' (Khan, 1961, p. 48)

Absent healing is totally different from healing in person with magnetism, by using the energy of the eyes, or touch. The healer must have the conviction that the power of their thought will reach the patient, and be able to hold the patient in their thoughts without the mind wandering. Breath practices are used to increase the power of the healing energy. Khan says (1961, p. 87),

A current of breath so established puts the ethereal waves in space into motion, and according to the healer's magnetic power the space between the healer and the patient becomes filled with the running current of healing power. There is no doubt that spiritual evolution is the first thing necessary; without this the mind power of a healer, however strong, is too feeble for the purpose. . . . It is the belief and realization that, "I do not exist, but God", which gives power to the healer to heal from a distance.

How is this magnetic power and spiritual realization attained? We can remember the story of how a woman touched the hem of Jesus' robe and was cured. This is a similar situation. The healer must undergo training to be able to still the thoughts, focus the attention, and to create a current of energy which transmits their *baraka* (chi, life force). The Sufi student undergoes years of meditation practices, including using *wasifas* (sacred phrases), breath practices, chakra energy development, long retreats, apprenticeship to a teacher, and opening the heart. Gradually, the ability is created to feel as if there is only one being, God, and the personal self is absent. This happens most frequently in a light state of trance, which becomes habitual when working with patients. Then intuition becomes a strong tool in deciding which approach is needed, and how to carry it out with the patient. By concentrating on practices which create a flow of energy, healers bring about

healing just by their presence, as Jesus did. Very little is actually written about healings in the Sufi tradition, as the healers prefer to be unnoticed, believing that God is the actual healer.

The idea that the personal self becomes absent is a basic goal of Sufism. This is because life is the fulfillment of the Creator to know himself in creation and through creatures. The sacred books of the Muslims say that God said, "I was a hidden treasure, and so I wished to make myself known, and therefore created the universe." Inside each created thing is this presence of God. When the healer mentally removes his personal self from the situation, then the being of God is present in both the patient and the healer, and they become One. In this state there is only perfection.

There is an inspiring story about Hazrat Inayat Khan which illustrates the healing power of the presence of the healer. Khan is finishing a lecture in a town in England. Many people have desired interviews with him. Finally they all leave, and the lights in the church are dimmed. Suddenly two figures emerge from the darkest shadows. One is that of a woman, who leads a man by the hand whose face and head are covered. She approaches the assistant and begs that they be received by Inayat Khan, saying, "The great Saint! Last night I heard him speak and this evening I have brought -- no do not look! -- but *would he, could he help!*" The assistant catches a glimpse of the face of the man, and sees that he has lost half his face to leprosy, and stands there, horrified. At this moment Khan appears, and beckons them to come in. After a long time the master returns, and the visitors leave by the back door, and are not seen again. The master and assistant slowly walk home, from time to time the teacher gives a deep sigh. Then, his heart burdened with the suffering of the world, Khan says, "I would rather be known as the Great Consoler than as a Great Teacher." Then he walks on in silence. (Memories of Hazrat Inayat Khan, pp. 38-40)

3. Spiritual Retreats

Many Sufi groups offer retreats to their members. When the student had progressed to an advanced level, they were given the opportunity to undergo a severe test. This was to perform practices for up to 40 days, while in a cave or small room. This included fasting, but they could sleep, and drink water. Pir Vilayat Khan did four 40-day retreats, as part of his training to become the head of the order. He relates how he said the same phrase, "*La illaha illa la Hu*" (there is nothing but God) 40,000 times. He had to keep himself alert and to force himself to continue doing the practice. Most Sufi retreats are not that long, nor as severe.

Pir Vilayat has developed a new form of retreat, based on the tenets of medieval alchemy. It may last from 3-40 days. It is a process of personal transformation, conducted in a retreat center, under the supervision of a trained guide. There are also group retreats, following a similar format. There are seven stages of the retreat. They are a part of the Sufi training which deals with the loss of the constricted ego, and the realization of the spiritual Self. We undergo these stages in daily life, however the retreat is a way to do it

much faster, without the suffering which brings those changes in everyday life. I am indebted to Atum O'Kane for his concise description of the stages (in Spiegelman, Khan, Fernandez, 1991, pp. 65- 81).

The first three stages lead the retreatants to realize the temporary and the permanent aspects of themselves. We carry around the illusions that we are our present personality and perceptions of life. In the first stage, meditation practices are given to encourage viewing the events of our life as if they were a film, with the events which formed the personality made clear. There comes a realization that the personality is not fixed, and is constantly changing. The personal self becomes a changing continuity, rather than being permanent. Stage one begins this process.

Stage two involves a shift from identifying with the personality to a realization of the eternal archetypes in the transpersonal dimension. The personality is seen as a limited example of one's eternal Self. The particular qualities are observed which are the basis for one's personality.

The third stage rises into the transpersonal realm. The retreatant discovers that he/she is really consciousness, intelligence, the life force, and finally, pure spirit, seeing the everyday self as a hoax, not who one really is. Again, special meditation practices have been developed to bring about this shift.

The fourth stage is to discover the loss of individual identity, and the deeper self which is unity consciousness. This is the stage where the individual self may be far below, seeming like a dream instead of reality. Practices are given which help the person realize the richness and vastness which are the core of the true self. There is an examination of the qualities which have come through ancestors, and through the animal, vegetal and mineral realms. Then the angelic spheres and the divine inheritance are seen as archetypes of the eternal Self. This stage brings about new creativity and a realization of the vast potential in oneself.

Stage five focuses on meditations about the attributes or archetypes which are being integrated into the personality. One practice is to meditate on the qualities of a great master, saint or prophet. Wasifas are also used to exemplify the eternal archetypes of God, as shown in the 99 names of God from the Koran. The retreatant meditates on a being who has this quality (i.e.: the Virgin Mary for purity). These practices bring out the qualities which have been latent in the person, but not yet actualized.

The sixth stage is the return to the midst of life, realizing the changed state of consciousness. There is the realization that the personal perspective is limited. And with it, the ability to lift consciousness into the less personal and more cosmic realms which have been experienced. Hopefully, the retreatant can keep this more elevated image in daily life.

Pir Vilayat has recently added a seventh stage, that of resurrection. This is a search for the essence of the Self. It is the realization that the rose flower

dies, but archetype lives on. This vision sustains the retreatant through the years, a vision of the eternal self.

The retreats may be extended for longer periods as the student matures in practices. The retreats are arduous. Meditation is done from early morning to late evening, with breaks for meals. The guide comes regularly to see the retreatant and check on progress. These retreats are individualized according to the need of the student. It is a powerful experience. It feels as if one is going to die, and in fact there is a death – of the old conception of the self. This process is not for the faint of heart. It is most appropriate when the student has already undergone training. It should not be done by people who are emotionally unstable and those whose powers of concentration are poor.

4. Shamanistic types of healing

Non-industrial nations have always used shamanistic methods to induce healing. The Native Americans use a mandala made of colored sand for healing. Many groups use herbs, incantations, charms, hypnotic techniques such as drumming and dancing, and laying on of hands to do it. The Sufi groups evolved from the 600's, in a era when these practices were common. I have not experienced these practices in the non-Muslim groups, primarily in the US and Europe. However they are still common in Turkey and other Mediterranean Sufi orders.

Advanced Sufi teachers acquire psychic abilities as a byproduct of years of intense meditation. These include telepathy, mind reading, raising the dead, out of body experiences, clairsentience, obliteration of time, bilocation (being in two places at once), and miraculous healing. Jelal ud-Din Rumi's grandson, Emir 'Arif, is cited as having performed over 200 miracles of various kinds. Eflaki's book (1976, p. 117) relates that Arif said:

By the soul of my ancestor, I dislike exceedingly to make a display of any miraculous power. But now and then, for the edification of my disciples, such scenes will slip out.

One method for healing involves saying the name of God in Arabic which means "healer" for three nights, ending in a Thursday, and then sending the tremendous energy which emerges to the patient telepathically. The healer may give the person a talisman or amulet with the sacred formula (*dhikr*) written on it, to wear as a charm, or dissolve in water, which is then drunk. Or, a *sura* (chapter) of the Koran may be repeated.

A detailed description of these techniques in English is *The Book of Sufi Healing*, by Shaykh Hakim Moinuddin Chishti. He relates that the *Koran* gives many suggestions for diet, the use of herbs and purification. He also details many herbal formulas for common ailments, such as a cold, arthritis, diabetes (pp. 65-84). An explanation is given for the use of *ta widh*, formulas containing the attributes of God, which bring about cures. These are often based on the science of numbers. Each letter of the alphabet is given a numerical value. These numbers are used to infer the sacred names. The formulas may be given as a silent or verbal prayer, written on paper and worn in a cloth or leather container, or buried in the ground. Some of their uses are: dealing with disease, improving crop output, averting calamities, and for satisfaction in relationships.

It is clear that it is not the formula which does the healing, but God, through the agency of the purified breath and soul of the Sheikh. The Sheikh may mumble something and blow a breath towards the patient, who is healed of disease. In order to have such an effect, the Sheikh may have been meditating for many years, concentrating on the Unity of God, and doing wasifas millions of times.

These four kinds of healing done by Sufis are adapted for each individual person and their problem. Learning how to do them is by experience, not from a book. They are useful only to persons who have the spiritual maturity to enter into a state of unity with God, or under his/her guidance.

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WIDENING THE DIMENSIONS OF THE HEALING PROCESS

George W. Fisk

This paper on healing will begin with the implications of the body as more than a physical entity subject to the chemistry of pills and injections. It can also be shown as a playground for a vast network of electronic vibrations as exemplified through the healing practice known as bio-feedback. From this we will move to considering the mind as healer; by changing thoughts of despair to hope and joy we can gain improvement of both mental and physical qualities of life. Next, we will analyze the healing process from the standpoint of the spirit bodies of healer and healee. Finally, if the physical body withers and dies, what has been accomplished?

Alexander Fleming's discovery of penicillin in 1928 proved to be a tremendous success in removing the scourge of pneumonia. However, the enormous success of this and other anti-biotics tended to reduce the practice of medicine to chemistry. As Dr. Robert O. Becker stated in his early book *THE BODY ELECTRIC*, (Becker 1985. 19) "The philosophical result of medicine's success has been belief in the Technological Fix. Drugs became the best, or only valid treatments, for all ailments. Prevention, nutrition, exercise, lifestyle, the patients's physical and mental uniqueness, environmental pollutant-all were glossed over."

What many citizens have not noticed is that while the anti-biotics have removed our fears of many of the contagious diseases, our health problems have taken quite another course. Yes, with modern medicine we are living longer, but with those extended years we now face something quite different. As Dr. Becker continues, "Degenerative diseases--heart attacks, arteriosclerosis, cancer, stroke, arthritis, hypertension, ulcers, and all the rest--have replaced infectious diseases as the major enemies of life and the destroyers of its quality. Modern medicine's incredible cost has put it farther than ever out of reach of the poor and now threatens to sink the Western economies themselves. Our cures have too often turned out to be double-edged swords, later producing a secondary disease; then we search desperately for another cure. And the de-humanized treatment of symptoms rather than patients has alienated many of those who *can* afford to pay." (ibid 19)

It should be added that at least a few practioners of *mental* health practice within the same narrow guidelines. I was astonished some years ago to hear the statement of a psychiatrist, "Healing the mind is nothing but chemistry." I suppose he meant, if a person's mental processes have gone astray, see that this person get the appropriate pills or shots and they will be well.

It is true that allopathic (that is, our current conventional medicine) has had enormous victories during the 20th century. However, its sharply defined methodology of pills and surgery, has missed the use of the inner healing energies, a patient's will to live, the power of a warm relationship between doctor and patient as an integral part of healing, to say nothing about the healing through sincere prayer both by the individual and friends.

Going beyond healing with pills and surgery, the first matter I would like to present is healing following surgery through an understanding and manipulation of the body's subtle electrical fields. At this point I want to make it clear that we are still talking about clearly measurable electrical energy.

But before getting into this area may I explain how I became interested in this area of healing expertise known as bio-feedback. About twenty years ago our family physician discussed the fact that he felt the primary cause of certain patients' illnesses was more in the mind than the body. Would I be willing from a clergyman's point of view to counsel with them? After I had taken a few cases I found that the primary cause for most of them was the inability to handle pressure, tension. With these cases by simply hearing them out, many of them could relax to the point where they could handle their situation, sometimes to the degree of being cured.

Perhaps you never thought you were doing a healing, but at some time in your life you found yourself sitting in a bus, or on a train or an airplane with a total stranger. From light conversation this person begins to enjoy your company and opens up concerning some deep troubles with which they are involved....things which he, or she, would never dare discuss either in the home, or small-town community. But talking to a total stranger whom we never expect to see again, we sometimes bring out the deepest troubles of our hearts. Just having a good listener can sometimes accomplish as much or more than surgery or drugs. This is a dimension of healing, a widening which perhaps you never thought of, but it is real, it is important. Out of sheer friendship with someone who was suffering in mind you may have accomplished a true healing which could bring about correction of any of a number of chronic physical ailments. Sitting in my office with some of my doctor's patients accomplished this.

But beyond that simple level my doctor and I had both stumbled over some articles on bio-feedback as a new instrument for healing. Accordingly I felt my ministry would be enhanced by not only reading about the subject, but also by going to some seminars and training sessions concerning this new modality. In due time our church bought equipment and set up a bio-feedback program which continued over the last seven years of my ministry in our St. Joseph church.

A major energizing fact that brought me into bio-feedback was the realization that although being a good listener promoted healings, some patients got addicted to the process. It was so comforting to them, that they wanted to come again and again. They were helped, but still had not learned to stand on their own feet. However, through bio-feedback they would become knowledgeable of tensions in muscles and

nerves, learn relaxation and become healthy by themselves.

Electromyography or EMG is one of the most common and successful types of feedback. By placing two electrodes on various muscles of the body it can be determined whether the muscles are too tense or too relaxed. Either over-tension or too flaccid states of the many body muscles have proven to be a mirror of the health of the mind. Most of us every day, perhaps only subconsciously, are reading the state of mind of others about us by what we call "body language." A nervous person will evince this by continuous twisting of the body, the legs, arms and hands, by rapidly chewing gum, or constant talking in which we can literally hear the tension. Electromyography is a more subtle instrument than our eyes to read another's state of mind.

At one bio-feedback seminar I was invited to be the guinea pig for the instructor to demonstrate how electro-myography can detect stress on persons who are most ingenious at keeping their stress hidden from those about them. Seated before the class I was told to be as relaxed as possible while the instructor went about my body with the electrodes to see if I was still holding some tensions. Proud of the fact that I had already practiced training in slow, deep breathing and general relaxation, I thought I would be showing the other members of the class how this should be done. In general, his machine showed that I had accomplished this. But when the electrodes were placed near my jaw, the machine screamed with a loud whine. Working hard at general relaxation, my jaw muscles were still tight as could be. This is the kind of thing that electro-myography works on. It will show the patient where mind-induced deep tensions exist which are often the cause of pains. Headaches, upset stomach, too loose or too tight bowels, backaches, nervous twitches, all such things can be the result of unresolved tensions in the mind. Constant muscle and nerve tensions, are the breeding ground for far more serious bodily ailments.

Our typical training program began with opening session with me which included a drawing up of the patient's history and an overview of how bio-feedback works. Normally we expected them to have four one hour sessions on instrumentation a week apart. By that time the majority had learned to alleviate the bodily tensions which had been destructive not only to their peace of mind, but also to their body's health.

Bio-feedback can help the patient to understand his or her own links between mind and body. Learning this can break the cycle of dependency on a therapist. Other common means for detection of subtle bodily stress are the thermistor and brain waves. The thermistor is simply a very delicate device for reading the temperature on skin on various parts of the body. Have you ever noticed that your hands are icy cold, even on a warm day? If so, you are under heavy tension. In a bio-feedback laboratory you would be trained to mentally warm your hands and cool your forehead to relieve tension. It's can be a great help when you are about to have a root canal job.

One of our patients troubled over a number of years by a loose bowel condition, which no physician had been able to cure, after a number of bio-feedback sessions, announced to me that at last she had been cured. A business man working in an area of high tensions, so busy that he had time for only one session, told us that from the single training experience he had cured himself of migraine headaches he had endured for years.

Obviously bio-feedback therapy is not a cure for a broken leg, or other situations where immediate surgical intervention is the only hope for cure. However, even in such cases it has benefits. One of our clients knowing that he was about to undergo a series of lengthy, painful operations took our training classes. After his training and the operations had taken place he told me that without his training he knew that he would not have been able to take the extreme pain. Obviously, here is a wider dimension of to healing, which to date has been too little explored.

But let us move on. In our Benton Harbor-St. Joseph chapter of Spiritual Frontiers Fellowship we have just completed a six week series of sessions dealing not with the electrical, but with the magnetic fields about the body and how they relate to our sickness or health. The teacher, although trained as a chiropractor, has gone far beyond mere manipulation of the body for therapy. He described how the thousands of electrical currents which are flowing in and about the body are at the same time generating magnetic fields which play their part in the health of the body.

Every time a current moves through a substance you also have a magnetic field. As a skilful worker with the human body this chiropractor has found that with small, fixed magnets he could release some of the body's tensions which were the cause of pain or immobility. This doctor, working with members of our class was demonstrating another major technique for widening our understanding of healing. He was taking us more deeply into invisible implementation of healing. No pills, no surgery, no wires with electrical currents, just magnets somehow changing a body's ability to fulfil its natural functions. Watching his demonstrations I found my mind resisting what I was seeing. Was he really doing this, or were we witnessing some sort of hypnotic suggestion? During the last few minutes of one his classes I asked him to try to relieve my painful shoulder with one of his little magnets. To my astonishment in a couple minutes this nagging condition was completely relieved. Here is another dimension of healing we have scarcely begun to explore which I believe has great promise for the future.

Let us grant that healing is more than chemistry. We have just explained how it can also be accomplished by bio-feedback, understanding the subtle electrical fields and magnetism in and about the body can promote healing. Understanding the flow of electrical currents and magnetic fields is not new. Much that was known long ago has been forgotten and only now is beginning to be understood and used. We've all used the word "mesmerized," but have you ever read the life of Friedrich Anton Mesmer, 1744-1814, who was too far ahead of his times for widespread understanding.

Let us now step beyond chemistry, beyond physics, beyond electricity and magnetism into the arena of healing accomplished by energies which lie beyond even our most sophisticated instrumentation for any kind of measure. The first level to consider is the thinking mind, the cognitive process, the decision maker.

During the past year I have been deeply involved with a wonderful Canadian counsellor, Herman Aaftink, who has created what I consider to be the ultimate self-help manual. In it he carefully lays out the steps we need to take to actually become what we have always longed to be. In the first chapter of his book titled BRAND NEW ME he builds the basis for pulling ourselves out of the hole into which we have gotten ourselves. His truth is blunt and forceful.

"Every reaction - be it approval or disapproval - is determined by your mind. What happens when we get upset? Our five senses report impressions of what is happening. Then our mind passes judgment and our whole being responds, we feel it. What determines this process? Your Mind does. It has choices. It could choose otherwise. Who controls it? You do." (BRAND NEW ME, Aaftink 1995 6)

We are responsible for the sickness or health of our minds. With that decision making we are at the same time dealing with the health of our bodies. Again he deals powerfully with the inner decision-making process. "What happens to our consciousness when we allow it to be packed full with 'news' of disasters and crime, 'entertainment' of violence and horror, 'conversations' of gossip and judgement? We can decide now that we will no longer tolerate negatives dominating our mind." (ibid 7)

No matter how difficult our situation, we still have a level of responsibility we can exercise. By our mental decision-making we are continually in the position of being able to make our immediate situation either better or worse. The activator of this process is a non-physical entity we attempt to describe with the word the *mind*.

All we are claiming here is that the healing of vast variety of physical illnesses, especially the chronic ones, will be accomplished through positive mental decision making. Think on all the good things in our lives for which we should be truly thankful and our minds will become serene...and the likelihood of healthy physical body will generally come.

Robert Winterhalter in his book JESUS' PARABLES Finding Our God Within beautifully addresses this matter of our responsibility for our thoughts in affirmations at the close of each chapter. At the end of Chapter Nine he says:

"I invite the leaven of the Holy Spirit to work in and through me now.

I am renewed in love, joy, wisdom, satisfaction, and peace.

I am transformed by the renewal of my mind." (Winterhalter 1993 53)

Or as we find at the end of Chapter Three:

"In returning and rest I am made whole. In quietness and confidence is my strength.

I am kept in perfect peace. My soul is centered in the one Mind that is perfect life, perfect love, and perfect peace." (ibid 40)

Is positive thinking a part of the healing process? Of course it is...it's not physical, doesn't involve surgery or medication, it is simply the proper activity of the mind, but often is a leading part of the process.

Continuing to widen the dimensions of the healing process let us move into the esoteric. For the past several years the Benton Harbor-St. Joseph chapter of Spiritual Frontiers Fellowship has conducted classes in aura reading. An individual would be seated in a chair against a plainly painted wall with the room brought to a low light level. A number of people, usually from six to ten, would be seated at a distance of approximately twenty to thirty feet from the sitter. In total silence the viewers would be expected to draw what they saw around the sitter. Drawing on a clear pad of paper was suggested to help the memory. It was often possible to do this aura reading on persons coming to the group for the first time, obviously they would create the most evidential opportunities.

After about ten to fifteen minutes, having made their drawings, the readers were asked to report what they saw. The sitter was to say nothing, nor give any facial cues as to the right or wrong of what was being said. After all the readers had told what they had seen the sitter was asked to comment one at a time on the information given by the readers.

What proved to be absolutely startling was the accuracy of the information transmitted from the aura of the newcomer. So amazed were most of the sitters at having bits of their life history tossed back at them by total strangers that they have become continuing members wanting to find out how this is possible. For example a local radio announcer coming for his first time was told that he was seen in a rabbit costume. Indeed he had played such a part in the play *Harvey* when he was a senior in high school. Although his work generally keeps him from coming to our meetings he still drops in whenever he can.

A woman newcomer was described as working with the elderly in a nursing home, which was proven to be accurate, but even more surprisingly she was seen with a pet lamb. It turned out that when she was young she was permitted to have a pet lamb which she learned to deeply love. The killing of it for food had been a terribly traumatic incident which had left a deep psychic scar.

From dozens and dozens of such reading over several years I am convinced that there is an aura, much more than just a glow, which can be read by persons who have learned to get into alpha consciousness, slower brain waves, through meditation.

In these group readings of individuals some of us have often seen departed loved ones, now in spirit bodies, still close to those whom they loved. At times we have even received messages for the sitters from the departed.

If this kind of aura reading is beyond your present experience you may be open to the acceptance of spirit bodies through the study of multiple personalities in the same body. When you have witnessed a body taken over by a different personality, and have seen the radical change in posture, animation and voice, it becomes easy to believe that persons in spirit, "on the other side," can take over living bodies.

I am well aware that there are frauds, great actors and actresses, who can imitate this kind of changeover. But when it happens with people whom you have known and trusted for years you have to believe in spirit bodies temporarily taking over living individuals.

We already know our own inner personality can make us prone to illness or health. We have all known people who have the combination of numerous chronic physical problems brought on by low self-esteem. It's a John or Jane working in a less prestigious position in an office who is troubled with headaches, arthritis, diarrhea, pimples and blotchy skin. A person of the opposite sex comes along, takes an interest in them, their illnesses disappear, they are walking on air. But the newcomer turns out to be already married, the attraction falls apart, and the chronic physical problems return.

It is my conviction that much of what is accomplished in the weekly healing room of our Spiritual Frontiers Fellowship group is a coming together of a healer's spirit body with that of a person who is suffering both physical and emotional pain.

It is a coming together not in romantic but in unconditional love. The person needing healing is commonly one who has been put down, scorned, humiliated, or simply over-stressed till there is little energy to want to live. But here in the healing room this person is accepted, loved, and there is a true spiritual energy flow which often also manifests in healing on the physical plane.

What we are saying is that a spiritual healing often manifests on the physical level. But what then are we to say when the physical body withers and dies, in spite of numerous healings? Many years ago when I first began to seriously understand all that could happen in praying and holding the hand, or touching the body, I was asked to pray for a dying woman who had no church nor pastor to call. I was told that her doctors expected her to die from lung cancer within a month. I introduced myself to this lady who said, "Yes, I'd be glad to have someone pray for me." Holding one of her hands, and placing my other hand under her neck and shoulders I prayed for God's love and the presence of the Holy Spirit. Immediately I could feel the energy surging through my hands to her ailing body. I returned to her bedside several times in the next few weeks confident that here would be a remarkable healing which would amaze those doctors who had predicted her death. But one month after my first call as I asked at the floor desk how she was doing I was told that she had died. For the moment my confidence in the power of spiritual healing was devastated. Confiding in a pastor, who had led me into the healing ministry, he explained. The energy of those moments was not wasted. She needed a healing of her soul to arrive more happily on the next plane.

In widening the dimensions of the healing process we finally have to see that there is an ultimate goal which lies beyond physical healing, it is the healing of the soul. But what is the soul? We speak of someone we know who has soul, but usually further explanations become vague. We say that a musician or an artist has soul meaning depth, heart, understanding, love. In general I think we are trying to say something like, I know a person who has lived through great adversity but still comes up smiling. That is, there is an inner stability, an inner harmony so great that neither sickness nor disappointments can destroy this person's inner composure. Ultimate healing deals not just with germs, blood vessels, nerves and muscles, but something more ultimate, the absolute rock bottom of what we are, which we call soul. I think it is appropriate that we describe soul not as a thing but as a style. People with great soul are persons with great style, we would say of them that they've "got it all together."

Science including the latest studies in genetics can take us a long way down the road of understanding these people who manifest soul. The study of identical twins brings out fascinating insights. Identical twins, although raised far apart, often manifest remarkable coincidences of behavior, similar careers, comparable marriage partners, birth of babies on the same day, sometimes having accidents or operations on identical dates. These coincidences probably have some foundation in basic genetic similarities. Nevertheless there still remain differences, not as many as in the lives of non-identical twins, or mere sisters or brothers, but still differences. Even identical twins are not genetic robots bound to do everything in exactly the same way at the same time. That is, there is some freedom of will.

In speaking of a person's soul we are describing the rock bottom stratum of human behavior by which we deal, for better or worse, with the events around us. If I am pushed to describe where the soul is found I will say that it lies somewhere between our individual genetic code and the ultimate energies of God which are

pulsating throughout the universe.

When we seek to heal one another we should go beyond just trying to heal a fever, a headache, a sore muscle. We should be seeking to heal the soul, that something within us which controls the way we react to both the bitter and sweet of life about us. And when we lay on hands in healing, or pray across the distance of many miles, may our prayers be for love in the heart, non-judgmental minds, serenity in spirit, qualities of far more importance than momentary physical pains.

With each spiritual healing we are helping someone who may already be an "old soul" to be refined and polished once more. Though already fit for life in higher, or more subtle realms, these souls are still returning acquiring an ever more lustrous shine. Here, no matter how bitter the experiences, how dark the clouds, the light in their souls shines through.

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HEALING FROM THE DEEPEST RECESSES WITHIN

Elizabeth W. Fenske, Ph.D.

Carl Gustave Carus, born in Leipzig in 1789, deeply believed that all properties and characteristics which later unfold in one's conscious life are present in the soul of the embryo. It is this soul, i.e. divine spark, which provides for an ever-flowing spring of unconscious radiation, if one but allows it to enrich their consciousness. Healing takes place when a person connects to this powerful blueprint of wholeness, beauty, truth, goodness, harmony, wisdom, light and love which dwells within. First, this paper discusses the contributions of Carus, Carl Gustav Jung, and the contemporary concept of vibrational medicine. Secondly, it raises some questions as to the difficulties one faces in implementing this basic simple principle of healing. Thirdly, some possibilities are explored as to how one can more successfully, in today's fast moving technological world, personally implement this concept into their personal healing processes.

INTRODUCTION

Today we are flooded with information via many different forms of communication. Often we participate via the media of the written and the spoken word. However, if we are serious about the primacy of consciousness as the very ground of being, we must look at the nonverbal, i.e., the silent intuitive connection to the Unitive Source of the All, the One Deep Within.

The phrase, Healing From the Deepest Recesses Within, implies that Healing, i.e., a Return to a State of Wholeness, comes from somewhere deep - deep in that it often appears outside of our reach. Is that Deep Within the Individual or the Collective Whole? Is it only from Within and not from Without, i.e., Outside the Individual or the Collective Whole? Or is it all of these things?

This paper will, in a very abbreviated way, explore that which is WITHIN the reach of each person, both individually and collectively. It is my assumption, my belief and my acceptance that consciousness transcends both matter and mind and is the unifying principle which brings both inner and outer events and experiences into a unified WHOLE.

Healing comes from the word "heal" and means "to make SOUND or WHOLE: to restore to Health; original purity or integrity; to make a person Spiritually whole; or to restore from Evil".¹ Interestingly enough, Webster defines a healer as: "a person who engages in healing through means not requiring medical training or licensing". Thus, some of the types of Healing referred to in this paper will

be in this category.

In this paper healing will be discussed through looking mostly at contributions taken from the writings of Carl Gustav Carus, Carl Gustav Jung, and Georg Groddeck as well as the contemporary concept of Vibrational Medicine. Some questions will be raised exploring the difficulties of implementing this basic simple concept and process. Also, some possibilities will be explored as to how we can become more proficient in guiding our own Healing Processes.

CARL GUSTAV CARUS, MEDICAL DOCTOR

The book, *Psyche: On the Development of the Soul* (1846) by Carl Gustav Carus, was the first published book to attempt a complete explanation of the life of the unconscious. Carus, born in Leipzig, lived between 1789 and 1869 and was a physician and a painter. The opening words in his introduction to *Psyche* state:

*The key to an understanding of the conscious life of the soul lies in the sphere of the unconscious. All the difficulties, even the apparent impossibility, of a real understanding of the secrets of the psyche become obvious in this light. If it were absolutely impossible to be aware of the unconscious in consciousness, man would have to despair of ever understanding his psyche. If, however this impossibility is only apparent, then the first task of a science of the psyche is to explain how man's mind can descend into these depths.*²

Carus divides the life of an individual into three periods. These include:

*First, a mere microscopic original cell, a minute egg consisting of concentric integuments; then, something growing within the egg, i.e., an embryo; and finally, a true human being.*³

After the birth of the child, the formative unconscious is still the "director" of the individual's growth. As consciousness arises, it remains under the influence of the unconscious, which the individual returns to in sleep. The point which the author establishes is:

*...that the divine component in our deepest being unfolds itself from the unconscious to consciousness. Once again, we wish to assert that the key to an understanding of the nature of the conscious life of the soul lies in the sphere of the unconscious.*⁴

Other gems gleaned from Carus' discussion of the unconscious have to do with how it works. In essence, then, we have here the facts of its life, which I have listed and numbered below for greater convenience of study:⁵

1) Something in the soul continuously reproduces a copy of the primordial image. (p. 23-24)

2) The unconscious seems to be tuned to the past (beginning) and to the future. It is consciousness which lives

in and deals with the present. (p. 24)

3) Various bodily processes are directed by the unconscious - digestion, blood flow, the nervous system. (p. 26-42)

4) All thoughts and feelings and experiences pass into the unconscious, to find their place in its recesses (p. 26-42)

5) One law always prevails: the stronger the conscious life of the mind, the more decisive is the contract among individuals, and the more variety there is among humankind. (p. 49)

- 6) The unconscious acts in three different ways:
- a) Absolute unconscious - the forming, destroying and life-creating processes;
 - b) Partial unconscious;
 - c) Relative unconscious - where from time to time things become conscious again. (p. 52)

7) Individuals waver through life between free will and compulsions, between freedom and necessity, and this relates to the activity and exchange of activity between the conscious and unconscious. (p. 56)

8) Because of the "divine nature" of the unconscious, a wisdom and beauty reigns that consciousness and freedom never possess. (p. 56)

9) The soul's eternal nature is more active in the unconscious than in consciousness. (p. 57) This is the rea-son we need to be aware of its wisdom and beauty.

10) Fatigue does not exist in the unconscious life of the soul. (p. 57) It only exists on this human plane of existence.

11) Emotions are influenced by the unconscious. (p. 58)

12) In the unconscious, there are threads which link the individual to the whole and which always remain unbroken. (p. 62)

13) We are affected in the unconscious "by all the stirrings in the souls of the universe..." The number of ways in which the unconscious is affected is infinite. (p. 63)

14) Changes in the atmosphere and in our planet's electric and magnetic currents affect our unconscious life, as do the changes in the lives of human beings who are close to us. (p. 63)

15) The mother's life unconsciously permeates the developing individual. (p. 64)

For a contemporary discussion of this point, a very helpful book is Thomas Verny's well-researched and clearly

written, *The Secret Life of the Unborn Child*. The in utero life of the unborn child can affect it for years to come. VERNY states:

*This book is about many things - the origins of human consciousness, the growth and development of the unborn and newly born child - but principally it is about the shaping of the human mind, about how we become who we are. And it is based on the discovery that the unborn child is a feeling, remembering, aware being and because he is, what happens to him - what happens to all of us - in the nine months between conception and birth molds and shapes personality, drive and ambitions in very important ways.*⁶

16) When thoughts, sequences of thoughts and concepts are returned to the unconscious, they are furthered and strengthened. It is as if they grow in the unconscious. The phrase "sleeping on it" is used here by Carus. (p. 66)

17) It is the unconscious which is the "primordial source of life" and which most intimately merges with the life of the universe. (p. 66)

18) In ecstasy the unconscious can overpower consciousness and thus the individual is enlivened and strengthened. (p. 67) Thus the power of mystical experience and/or other experiences of light.

19) Illness does not exist in the unconscious. (It is less common, also, among lower forms of life.) The disposition for illness seems to increase in proportion to freedom and the growth of consciousness. (p. 68)

Thus, the ability to be more directly connected to the unconscious holds the key to healing. Carus states:

*We find that the more conscious reaches of life where ideas are purest and most refined, put up the greatest resistance to the alien influence of a pathological organism and most forcefully assert their integrity.*⁷

He goes on to point out:

*The less pronounced consciousness is, the less it is stimulated by sensory impressions; the less outwardly oriented the organism is - the more these remarkable processes manifest themselves. For these processes to come into play, consciousness must frequently withdraw altogether into deep sleep or a fainting fit.*⁸

20) Underlying consciousness is that mysterious and firm "keeper of the door" known as conscience. It resides in the unconscious and can lead us back to the center, i.e., balance, if we but let it. Carus states that conscience used to be called "nature's healing power". (P.71)

Carus' major study, written 150 years ago, closes with these words:

*The highest aim of knowledge should be the conscious penetration of the depths of the universal unconscious soul. It is the task of medical science to investigate these unconscious healing processes in order to understand them better, to develop them further, as well as to imitate and stimulate them as far as possible.*⁹

In an Appendix to the translated edition of Carus' *Psyche* from which this material is cited, Murray Stein, a Jungian analyst from the Chicago, Illinois area, takes the position that Carus was actually more interested "in consciousness than the unconscious".¹⁰ While the distinctions made by Carus between conscious and unconscious become somewhat unclear at specific places, it does seem fair to state that he presented the world with a remarkable blueprint which we have been able, through the years, to react and respond to in seeking to understand the workings of the inner life and the outer life of our individual existence. For instance, there is probably much today in the realm of psychic experience that passes for heightened awareness and expanded consciousness yet affects persons in a fragmenting way, rather than pointing them toward integration and wholeness.

If we look at consciousness as that process which seeks to bring into awareness the gems which make for wholeness, gems which spring forth out of unconditional love and by those who practice selfless service, then we bring to the world something of the joy and beauty displayed by nature and the universe. The innate unity of the universe, as well as the unity within our Being, is there to form a unified whole. Here the Healer *within* accomplishes the necessary work which gives life its balance.

CARL GUSTAV JUNG, MEDICAL DOCTOR

Ultimately, the question of consciousness is directly related to the way in which a therapist works with those who come in search of Wholeness and Healing. If the individual is treated only by naturalistic values and everything is explained in physical terms, then the spiritual potential and essence of the individual may be repressed and may stagnate. On the other hand, if only the spiritual interpretations are given, then the natural values of the physical being are not allowed expression and ultimately fail to come to a mature functioning. To treat one aspect of life and deny the other makes for fragmentation at best, and may even make for repression that becomes fatal or acutely chronic for a person. This dilemma is the dilemma that was faced by the Swiss psychiatrist, Carl Gustav Jung, M.D., who was born in 1875 and died in 1961.

The more Jung sought to unravel his concepts about the *Psyche*, the more he recognized the complexity of life; yet, paradoxically he came closer and closer to the Unity of All Life. The integration and acceptance of the unconscious into consciousness was for him the process of individuation. This meant the person was seeking to become reconciled with his/her total personality in the deepest recess of their being, i.e., at the soul level. It was a gradual

process that continued and developed throughout their life. A similar spiritual term may be self-transcendence. Jung says, "I use the term 'individuation' to denote the process by which a person becomes a psychological 'individual', that is, a separate, indivisible unity or 'whole'".¹¹

In Jung's view the Psyche represents for humanity the totality of both the conscious and unconscious psychic process, i.e., events which take place within the individual. This includes the three levels of the conscious, personal unconscious, and collective unconscious. Most of Jung's studies on the unconscious are directed toward the collective unconscious aspects of the Psyche. It is this part of the individual's being that is the contact between the individual and the cosmos. For Jung, Psyche includes both mind and soul, consciousness and unconsciousness.

In the life and work of Jung the unconscious is basically complementary to consciousness. It also has an autonomous course of development and is the seat of archetypes, i.e., universal primordial images.

The two major divisions of the unconscious used in Jungian Analytical/Depth Psychology are those of the personal unconscious and the collective unconscious. The personal unconscious, Jung states:

*...includes all those psychic contents which have been forgotten during the course of the individual's life ...subliminal impressions or perceptions which have too little energy to reach consciousness...unconscious combinations of ideas that are still too feeble and too indistinct to cross over the threshold...all psychic contents that are incompatible with the conscious attitude...Chiefly those which appear morally, aesthetically, or intellectually inadmissible and are repressed on account of their incompatibility.*¹²

The collective (impersonal) unconscious contains contents which:

*...do not belong to one individual alone, but to a whole group of individuals, and generally to a whole nation, or even to the whole of mankind. These contents are not acquired during the individual's lifetime but are products of innate forms and instincts...the brain inherited from its ancestors...(the collective unconscious) is the deposit of the psychic functioning of the whole human race...In the brain the instincts are performed and so are the primordial images which have always been the basis of man's thinking - the whole treasure-house of mythological motifs.*¹³

Thus, the collective unconscious "combines characteristics of both sexes, transcending youth and age, birth and death, and, from having at its command a human experience of one or two million years, is practically immortal"¹⁴.

In yet another writing, Jung says:

The unconscious is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes".15

Jung later in his *Collected Works* states:

The Unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a 'you;".16

Among all my patients in the second half of life - that is to say, over thirty-five - there has not been one whose problem in the last resort was that of not finding a religious outlook on life. None of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a church".17

Thus, Jung, like Carus, sees the Real Healing power deep within the person when the recognition of the numinous is called into the healing process.

In a letter he wrote on August 8, 1945, he says:

You are quite right, the main interest of my work is not concerned with the treatment of neuroses but rather with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy, and inasmuch as you attain to the numinous experiences you are released from the cure of pathology. Even the very disease takes on a numinous character".18

Although Jung's theories were initially slow to find their rightful audience, more and more persons have come to them in recent years, responding to the vast interdisciplinary intelligence behind them and acknowledging, in particular, the growing support for Jung's portrait of the collective unconscious, and its archetypal inhabitants.

GEORG WALTHER GRODDECK, MEDICAL DOCTOR

Any discussion of the unconscious power of healing would be incomplete without speaking of Georg Groddeck, who was born in Germany in 1866 and became known as "the wild analyst". It was Groddeck from whom Freud borrowed the term "IT", which he translated into "ID". Until he learned of Groddeck's concept, Freud had conceived of the psyche as composed of two parts, the conscious and the unconscious. For Groddeck, the psyche, with its dualism was made up of something else, an unknown which became the "IT". He says in *The Book of the It*:

The sum total of an individual human being, physical, mental, and spiritual, the organism with all its forces, the microcosmos, the universe which is a man, I conceive of as a self unknown and forever unknowable, and I call this the 'IT' as the most indefinite term available without either emotional or intellectual associations. The IT-hypothesis I regard not as a truth - for what do any of us

shift to this area as a new paradigm has been taking place over the past thirty years. Richard Gerber's book, *Vibrational Medicine, New Choices for Healing Ourselves*, often deals not only with diagnosis at the level of the physical and etheric bodies, but also gives an excellent overview of different approaches to Vibrational Medicine.

Gerber opens up the reader's mind and consciousness to the reality that we as humans are multidimensional subtle-energy systems. It is the imbalancing of these systems that results in pathological symptoms developing in the physical, mental, emotional and/or spiritual planes of existence. It is through rebalancing one's subtle energy with the proper frequency that HEALING and a RESTORATION TO HEALTH AND WHOLENESS can occur within the cellular structure.

This is another aspect of the shift of consciousness that has taken place from the materialist, mechanistic Newtonian world view to the quantum mechanical holism view of Einstein, Bohm, Goswami and others. This new view dates back many centuries to the Ayurvedic physicians in India, Taoist healers, Chinese practice of Chi, Japanese practice of KI and American Indian Medicine men/women. It takes on many forms of energy work from biofeedback, Bach Flower Remedies, magnetic fields, laying on of hands, homeopathic remedies, aromatherapy, crystals and gems, chakras, dowsing, sunlight, music, water, color, sound, psychic healing, imaging, and many others. Gerber says:

*When illness occurs, it is an important message that blockage is occurring at some level of the multidimensional self. In addition to being conduits of physical and conventional forms of energy, we are also channels of information and guidance that originates from the higher levels of our spiritual awareness. Some of the messages sent from our Higher Selves are symbolically manifested in the form of disease, and are not intended to make us feel guilty that we are sick. The illness may be an indication from our higher levels of consciousness that changes need to occur in our lives if we are to find and maintain our health and happiness. Sometimes the only change that is needed is rest and rebalancing. Other times the necessary change will be that of nutritional alteration, emotional reassessment, or the avoidance of some toxic environmental influence. Sometimes the lesson is that we must seek greater spiritual awareness and attunement.*²⁴

Gerber further says:

The lesson of love is one of the most important things that we must try to learn during our brief incarnations upon the physical plane. Higher levels of personal sacrifice and selfless service to our fellow human beings are as much a part of the lesson of love as are loving family and personal relationships and the inner love of self-acceptance. Once we have opened up our heart chakras and the energies of love and joy can truly flow, the higher

know about absolute truth? - but as a useful tool in work and in life; it has stood the test of years of medical work and experiment and so far nothing has happened which would lead me to abandon it or even to modify it in any essential degree. I assume man is animated by the IT, which directs what he does and what he goes through, and that the assertion 'I live' only expresses a small and superficial part of the total experience. I am lived by the IT".¹⁹

In another of his writings, *The Unknown Self*, Groddeck, when speaking of the "IT" states:

The IT is the deepest nature and force of the man. It accomplishes everything that happens with and through and in the man; it is responsible for his existence, gives him all his organs and functions, helps him out of the mother's body into the light of the day, does everything which the man appears to do...Of the Ego I hardly need to speak; it is a mask used by the IT to hide itself from the curiosity of mankind".²⁰

Although Groddeck's work is rarely discussed today, his influence through Freud and others has clearly been felt over the years, and the mysterious IT has continued to haunt scientists and scholars who study the mind. Thus the "IT" for Groddeck is the Hidden Healer within the deepest recesses of one's own Being.

THE PRINCIPLE OF VIBRATION

There is in ancient teaching in Hermetic Philosophy, a principle known as the Principle of Vibration or the Law of Rhythm. "Nothing rests, everything moves, everything vibrates".²¹

In the universe, it is true that everything vibrates and moves and that nothing is at rest. It is this principle which explains the difference between the various manifestations of matter, energy, mind, and spirit - for they have varying rates of vibration. At one end of the scale of vibration, where there is an infinite rate of intensity and rapidity, something is practically at rest (a rapidly moving wheel seems to be motionless). At the other end of the scale, gross forms of matter seem to vibrate so slowly that they, too, seem to be at rest. In between these two poles are an infinite number of vibrations. This is true on all planes and with everything that exists! Understanding this principle can help a person control his or her own mental vibration (especially important since that which one manifests, one tends to draw unto oneself from others).

The Arcane Teaching on this subject indicates that vibration holds the key to both relative power and relative activities.²²

VIBRATIONAL MEDICINE

Using subtle energy principles which involve mind, body, spiritual and even environmental dimensions is today coming to be known as Vibrational Medicine.²³ The slow

*chakras and their special lessons come within easier reach.*²⁵

BLOCKS TO REACHING THE HEALER WITHIN

Fragmentation

In his book, *Wholeness and the Implicate Order*, the late physicist, David Bohm, addresses the term "implicate order" (from the Latin root meaning to "fold inward") as referring to any relatively independent element containing within itself the sum of all the elements. It can be said that everything is enfolding into everything else.

For Bohm, consciousness includes thought, feeling, desire, and will. It must be comprehended in terms of the implicate order and with reality as a whole - that is, implicate order applies to living and non-living matter and to consciousness. If we can come to a possible understanding of this relationship of consciousness and matter, then we may see a common ground for both. Bohm states:

*If matter and consciousness could...be understood together, in terms of the same general notion of order, the way would be open to comprehending their relationship on the basis of some common ground. Thus we could come to the germ of a new notion of unbroken wholeness, in which consciousness is no longer to be fundamentally separated from.*²⁶

Bohm was very much interested in helping the world understand the order and WHOLENESS which is behind the universe and within each individual so that it could be activated in our lives and in the lives of those who still live in the coming generations.

In part the urgency of his concern relates to what happens when wholeness is not achieved. Bohm posits that "man has sensed always that wholeness or integrity is an absolute necessity to make life worth living...Yet, over the ages, he has generally lived in fragmentation."²⁷ (One of the original definitions of healing in the beginning of this paper is "to restore to original purity or integrity".) Along these same lines, Bohm continues by saying:

Some might say: 'fragmentation of cities, religions, political systems, conflict in the form of wars, general violence, fratricide, etc., are the reality. Wholeness is only an ideal, toward which we should perhaps strive.' But this is not what is being said here. Rather, what should be said is that wholeness is what is real and that fragmentation is the response of this whole to man's action, guided by illusory perception, which is shaped by fragmentary thought. In other words, it is just because reality is whole that man, with his fragmentary approach, will inevitably be answered with a correspondingly fragmentary response. So what is needed is for man to give attention to his habit of fragmentary thought, to be aware of it, and

*thus bring it to an end. Man's approach to reality may then be whole, and so the response will be whole.*²⁸

Thus, we see, both from the point of view of the scientist and the medical doctors and also through our own intuitive feelings that questions do surround the issue of Meeting the Healing Powers of the Soul Within. Does not life move us from the original wholeness to fragmentation, and is that what the doctrine of the Fall is all about? Well we as a society stay in that condition of fragmentation until we are so frustrated and discouraged by it all that we say, "There must be another way"?

Often, with that sudden and intense desire to find a better way, comes the will to do so. And, in willing the thought, we begin the process whereby that thought becomes a reality which moves us back to the whole.

The Law of Thought

There is a law which operates regarding the thoughts which we send out to others and/or into the ether waves of the Universe.

When we understand the law of Thought, we can mold or shape our character in any way we so desire. The saying, "As a man thinketh in his heart so is he";²⁹ or to paraphrase it, as a man thinketh so he becometh, is a Law of Thought. We can control what we become by monitoring the thoughts we think.

In a small book, *Thought-Power*, by Sri Swami Sivananda, we find these words:

*Thought actually leaves the brain and hovers about. When a thought whether good or evil leaves the mind of a person, it gives rise to vibrations in the mental atmosphere, which travel far and wide in all directions. It enters the brains of others also...Just as the sun goes on continuously converting into vapour every drop of water that is on the surface of the Earth and just as all the vapour thus rising up gathers together in the form of clouds, all the thoughts that you project from your own lonely corner will mount up and be wafted across space, join similar thoughts projected by those who are like you and, in the end, all these holy thoughts will come down with tremendous force to subjugate undesirable forces.*³⁰

Thoughts sometimes run away from us before we have had time to either think through or filter them. Out into the Universe they go. Also, sometimes we find ourselves programmed by the thoughts of others around us. We desire healing, ushered to us by the healer within. Yet the diagnosis of those around us is, "but these are the medical facts". The odds are very low for a complete healing. So we seek to become caught up in the trap of "the divided mind" and the battle rages between the potential for healing from within and the fear that it isn't possible. We become limited by what others perceive cannot be done rather than by the possibilities of the Healing Power which

lies within the Soul of our being. It is when Vibrations of a person's thoughts are tuned to Love, Peace, Power, Wholeness, Unity, and other positive thoughts that Healing takes place. Often, when we least expect it, the Gift is there.

Avenues To Explore

Today there are always new healing possibilities for anyone who wants to explore them. There are forms of physical healing via the traditional form of Western allopathic medicine of drugs and surgery. There is the ayurvedic healing of the East through more naturalistic avenues. Science and technology assist us today by machines using electromagnetic energy and other techniques, i.e., laser surgery. Music therapy and color therapy are in this category. There are new mind/body avenues each day. Mind is the builder and does travel many paths from hypnotherapy to visualization. All hold their truth and we each often respond to different drummers. Each day something new is being added to the list and new people are recruited who respond to this new approach.

Epilogue

No matter what the forms of healing, someone will probably respond. However, the forms of healing in this paper do have as a component that of the Spirit and/or the Soul. A number of years ago - in the late 60s, while I was attending healing services with Olga and Ambrose Worrall - it became very clear to me that the true spiritual healing with permanence must have as a part of its message spiritual teaching. This is the form of healing suggested by the healer within, i.e., healing which springs forth from the deepest recesses within...for it is there that the teaching, i.e., love, beauty, truth, integrity, etc., actually dwells and it is there that there is no ILLNESS and it is there that there is no DISEASE. For it is there that the blueprint of oneness dwells and where the DNA can be restored by the power of the LIGHT WITHIN to its quality of Health and Wholeness.

Thus, the more we can make associative links back to this spot within, the more we can come to a "unitive principle" of wholeness and escape the "separative principle" of fragmentation. Thus, the closer we will come to the Creative Power and Peace of the Healer deep within the recesses of our being and cosmos, both individually and collectively.

It seems fitting with my love for the beauty of the country of China, my affection for the Chinese peoples and Taoism, and my appreciation for the mind and writings of Carl Gustav Jung that I close with the story of the rain-maker of Kiaochau, as told by Jung himself:

As an example of 'being in Tao' and its synchronistic accompaniments I will cite the story, told me by the late Richard Wilhelm, of the rain-maker of Kiaochau: 'There was a great drought where Wilhelm lived; for months there had

not been a drop of rain and the situation became catastrophic. The Catholics made processions, the Protestants made prayers, and the Chinese burned joss-sticks and shot off guns to frighten away the demons of the drought, but with no result. Finally the Chinese said, 'We will fetch the rain-maker'. And from another province a dried up old man appeared. The only thing he asked for was a quiet little house somewhere, and there he locked himself in for three days. On the fourth day the clouds gathered and there was a great snow-storm at the time of the year when no snow was expected, an unusual amount, and the town was so full of rumours about the wonderful rain-maker that Wilhelm went to ask the man how he did it. In true European fashion he said: 'They call you the rain-maker, will you tell me how you made the snow?' And the little Chinese said: 'I did not make the snow, I am not responsible.' 'But what have you done these three days?' 'Oh, I can explain that. I come from another country where things are in order. Here they are out of order, they are not as they should be by the ordinance of heaven. Therefore, the whole country is not in Tao, and I also am not in the natural order of things because I am in a disordered country. So I had to wait three days until I was back in Tao and then naturally the rain came.'³¹

To be in Tao means to experience again being part of the oneness that underlies and nourishes all things. To connect, to be centered again means to restore the natural order - the cosmic principles that lie at the center of life. It means to participate in healing from the deepest recesses within.

FOOTNOTES

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PARANORMAL HEALING: IS IT REAL OR JUST PLACEBO?

Frank C. Tribbe

ABSTRACT: This is an attempt to survey, as broadly as possible, all forms of healing outside the formal medical approach and, to the extent possible, to analyze what has happened -- to learn, if possible, what can be done to maximize chances for a healing. Some spectacular cases will be used as illustration. The work of several outstanding healers will be reviewed, and a few research projects will be considered that can give a degree of certainty and can indicate factors that do and that do not bear significantly upon results. Healings by Jesus and a few other Biblical reports will be considered in comparison with modern cases, and with prayer-healing immediately and at a distance.

Paranormal healing - is it real, or just placebo? Yes, it is very real, but from time to time it may be placebo as well!

The faith/belief of the M.D., of the alternative practitioner, of the spiritual healer, of the psychic healer, of the intercessor, of the healee - each may be a healing factor from time to time, or in combination. But there are many times when none of these faith/belief factors are involved, and yet a miraculous - sometimes instantaneous - healing does take place!

Conversely, belief can be very important. Larry Dossey reports that three double-blind studies were conducted using Vitamin E to treat angina pectoris (the pain associated with coronary artery disease). An enthusiastic doctor who believed in Vitamin E, demonstrated it significantly more effective than a placebo; but two studies conducted by skeptics showed no value at all.

A few anecdotes will help give us perspective:

1. In the mid-1960s I visited several times at the Healing Sanctuary in London of the late Gordon Turner (and ultimately induced him to become a regular presenter at the SFF Retreats in Gettysburg and Elizabethtown). At one such visit, a lady was just leaving his Sanctuary as I arrived; surprisingly, her eyes were streaming tears as her face was wreathed in an ecstatic smile. He explained to me: "She was a stranger; she came this morning in desperation with the sad story of having been diagnosed with breast cancer. Her surgeon first did lump-ectomies; that didn't stop the growth so he did a mastectomy, removing both breasts. The growth continued, so he performed a radical mastectomy, around her sides and practically down to the ribs. She came to me this morning and, dropping her bodice, showed me that her entire torso was wet from the suppurating cancer. I prayed, and laid hands on her head and shoulders as usual, and did my best for fifty minutes. At that time we looked again, but saw no change. I said, 'My dear lady,

I'm so very sorry.' and went to the alcove to wash my hands as usual. When I returned in two or three minutes, I found her with the bodice down, staring at her chest. I looked, and was startled to see the moving striations as her raw flesh dried and healed -- it had the same appearance as a shallow mud-puddle under a hot sun. In no more than five minutes as we watched, her raw flesh dried completely and new skin, pink and clean and firm appeared. We touched it and found it real, and very firm and without sensitivity for her to be touched."

2. When writer-researcher Bryce Bond interviewed Gordon Turner, he asked, "When did you start healing?" Gordon answered: "Oh, back when I was five years old. We had a gardener named Tripp, a wise old man who seemed to know that I had healing abilities. He came to me with a young bird which had been caught and injured by a cat; putting it in my hands he said, 'Breathe on it, Master Gordon, and love it and it will get better.' I did, and then opened my hands, and it flew away."

3. Ethel Lombardi, one of SFF's well-loved healers, told of attending a Healing Service at a Gettysburg Retreat. She had had a severe spinal injury for fifteen years with continuous pain, and was instantly healed by Gordon Turner. She tried to stammer a thanks, and he said, "That's OK, Luv, you're going to be doing the same thing." And that very night she was channel for her first healing.

4. One summer in the 1970s at the Elizabethtown Retreat, I stood behind a chair in the healing circle. A lady, not known to me, sat in my chair, turned slightly and said, "This is for my daughter." I said, "All right," placed my hands on her head and prayed. Three or four minutes later I said, "Amen," she thanked me and returned to her seat. The next year, the first day on Elizabethtown campus, a lady came up to me and said, "Mr. Tribbe, remember last year at the Healing Service I sat on your chair and asked for healing for my daughter; well, here she is and she's fine; but last year she was in critical condition and near death, but at the very hour I sat on your chair, she was totally healed."

5. In September 1974, my late wife, Audre, and I were driving to a nearby friend's house for a special dinner. Nearly there, she said, "I have to help with the meal, and I've got a darned headache." She didn't specify the nature of the headache, but had I been more perceptive I would have remembered that for a dozen years she had been plagued with one or two migraine headaches every month, and always they concluded with vomiting or diarrhea or both. A half-hour later we sat at the table and the serving dishes were passed around. I noticed that Audre, on my left, was rigid and staring straight ahead, taking a helping of everything that passed, but automatically, and without looking. I realized then that this was indeed a migraine, and that in a few minutes she would have to dash for the bathroom. Unobtrusively, I placed my left hand on the back of her head and silently prayed for her healing; after a minute I took my hand down. In another minute she picked up her fork and took a couple of bites of food. Then, with a big smile she said, "I have to announce a healing." From that moment, until her death 18 years later, she never had another migraine.

6. Allen Spraggett, in his carefully researched book,

The Woman Who Believes In Miracles, reported on a particular healing service in Pittsburgh of Kathryn Kuhlman. A local couple, past middle-age and both in bad health, discussed the wife's desire to attend a Kuhlman service. With bad grace, the husband finally said he would take her but wouldn't go in. She sat on the front row with high expectations. He paced the sidewalk, smoking and inwardly fuming with anger, for a full two hours. Finally, she came out, unhealed, and thanked him; as they walked to the car she suddenly exclaimed, "Why, you've been healed!" And he had.

7. In 1955, Jack Holland had x-rays and other tests disclosing that his abdominal pain was caused by an inoperable, malignant growth around a World War II piece of shrapnel. His parents both were doctors and he was a professor at Stanford University; the Medical Center there and at Mayo Clinic could give him no hope. At a friend's home, an "unknown" young man gave him the card of a spiritual healer. His mother urged him to go since he weighed less than 100 pounds and had only 3 or 4 weeks to live anyway. The healer said, "You just don't want to live; here, read this booklet and come back next week." He gave him The Mental Equivalent by Emmet Fox - which his mother then insisted he read. Its premise was that a change of mind must sometimes come first, for a physical healing. Jack, of course, is alive and active now.

8. Both spiritual healing, from the Universe or God through a healer/channel, and psychic healing, apparently using only one's own powers, can be effective. But contrast them: I once saw Olga Worrall arrive at a healing service directly from the airport, exhausted after a two-day flight with very little sleep. She began healing a few minutes later -- in a half-hour she was smiling broadly, relaxed and fully refreshed. But, in a small church service in Washington, D.C. I watched three young men serving as healers; they seemed to be straining, and perspiration beaded their foreheads. Approximately every four or five minutes one of them would leave the healing chair and sit on a bench by the wall for a few minutes to regain stamina. As possible parallel, although we are unable to categorize them, Stanley Krippner has found that shamans and folk-healers of numerous primitive cultures worldwide are apparently very effective healers.

9. One can totally obviate the faith/belief of the healee by looking at cases of non-human healees: a. First, there is the well-documented work of Rev. Franklin Loehr of Florida, who projected healing prayers to his seeds and plants, with highly accelerated growth as a result. b. Then, there was the work of Dr. Bernard Grad in Canada, who used 48 laboratory mice; he cut precise pieces of skin, $\frac{1}{4}$ " x 1" from their backs; and then, for 15 minutes twice a day, Hungarian refugee Col. Oscar Estebany sent healing into the cages of half of them; that group healed much faster than those not healed by Estebany. c. Canon William Rauscher in New Jersey had two beds of canna-lillies; one group in the middle of the churchyard was given meticulous care, raised "by the book"; they stood 18 inches high and looked nice. Another group of canna bulbs, just under a church window along the public sidewalk, received no care at all and remained outdoors in the New Jersey cold through the winter - but they stood seven feet high and bloomed magnificently; these latter, by chance, had communion and baptismal water dumped on them regularly from a church window. d. Buffalo professor Sr. Justa Smith, an enzyme researcher, found that

when Olga Worrall held a test-tube of the enzyme Tripicin, which is one our body's natural healers, she made the enzyme multiply at a fantastic rate. e. In Atlanta, nuclear physicist Robert Miller experimented with a "cloud chamber." This is a glass cylinder filled with methyl alcohol and sitting on a block of "dry ice," thus creating an uniform mist in the chamber of vapor of high-energy, atomic particles. When Olga Worrall placed her hands near the cylinder, she caused the "cloud" to develop a wave-pattern moving from one of her hands to the other - so clear and precise and stable that it could be photographed. Moreover, once having been present to create this phenomena, she thereafter could create the phenomena on schedule from her Baltimore home, 600 miles away.

Critics can quibble with these anecdotal cases for lack of absolute controls and measurement. However, in 1951, Professor William R. ("Cherry") Parker at Redlands University, California, conducted a school-year-long (9 months) experiment with 45 volunteers, aged 22 to 60, one-third of whom were students and the rest were residents of the town - each with a health problem. They were divided into three groups of 15 each. Group 1 received "plain psychology" to help their problems; Group 2 used "plain prayer" for themselves at home at bedtime; Group 3 had "prayer therapy" sessions each week for two hours. The groups had no contact with each other; all participants received before and after standard psychological tests. At the end of 9 months Group 1 had 65% improvement, Group 2 had no improvement, and Group 3 had 72% improvement with some individuals receiving total healing. The experiment was described in Parker's book, Prayer Can Change Your Life.

A very high percentage of our bodies is made of water, and some have theorized that the water in the healee carries out the healing sent by a healer. Claims have been made for several centuries of healing properties contained in the water of specific springs and wells, Dr. Edward G. Brame, spectroscopist for DuPont Corporation, demonstrated that a healing water - coming from a specific source or altered by the efforts of a healer - differs from ordinary water because of a molecular change in the near-infrared band; ordinary water has an infrared-ratio from zero to .035; from .035 to .080 is healing water, regardless of the reason for its difference. With that factor as control, Dr. Douglas Dean began testing samples of water from legendary healing sources. He tested water from Lourdes, from Glastonbury, from Wells (England), from Findhorn (Scotland), from Mount Parnassus (Greece) and from Castalia (Delphi, Greece). All of these tested to be of healing quality, and all recognized healers can change tap-water into healing-quality water.

Academy founder J. Schoneberg Setzer, had his students at Hartwick College, Oneonta, NY, take plastic jugs of tap-water on Sunday morning to the sanctuary of churches of four different denominations, and pick them up that evening. A cooperating nurseryman used each jug to water a specific flat of radish seeds, while a fifth flat was watered from a jug that had not been to church. Water from the churches caused seeds to grow much faster than the seeds in the control flat.

Even the Parker study of prayer-therapy came under criticism for lack of adequate controls, but in recent years more careful work is much more difficult to fault. Clearly, positive belief and expectation of the experimenter, the healer, the pray-er, the healee, or the intercessor, do seem to facilitate healing in many cases. Contrariwise, there is some evidence to suggest that disbelief, even of an observer, may limit or block a healing, and that if the pray-er is sending negativity the subject may be adversely affected. And now, Dr. Larry Dossey, in his book, Healing Words (1993), states that more than 130 experiments and studies have established paranormal healing, exhibiting criteria of good science and many under stringent laboratory conditions, "over half of which showed that prayer brings about significant changes." He reports that prayer often worked whether the prayer was for explicit results or for nothing explicit. Also, distance did not matter, and whether the prayer was for self or for another was immaterial.

Dossey says that some religionists object to bringing God into the laboratory, but he asks how can we conceivably know the mind of the Almighty - for all we know, God may take sheer delight in being tested experimentally. He reports that in 1986, a San Francisco General Hospital cardiologist, Dr. Randy Byrd, did a double-blind, randomized prayer-study of 393 coronary patients; a computer assigned 192 of them to a prayed-for status and 201 to be not-prayed-for. The pray-ers at a distance knew only first names. Those in the two groups were comparable in age and severity of condition. Ten months later the health of the prayed-for patients was far stronger than the others; those prayed-for had fewer complications in that they required much less antibiotics, suffered less edema, and none required intubation. A comparable double-blind study of prayer-healing was done at the University of California at Irvine with similar positive results. Yet, in contrast, in 1986, I.O.N.S. pulled together reports on 2,000 cases of unexplained remission of serious diseases.

Professional attitudes are gradually changing toward paranormal healing. In 1992, the Congress required the National Institutes of Health to create an Office for Alternative Medicine, from which reports are now issuing from time to time. In late 1992 that Office sponsored a Workshop, the proceedings of which were published (Alternative Medicine) in 1995 by the Government Printing Office. In 1994, the Future Medicine Publishing Inc., in Fife, WA, published an encyclopedia, Alternative Medicine, and began publishing a monthly Alternative Medicine Digest. And Jack Holland reports that twelve of the fifteen most prestigious medical schools in the U. S. now have Holistic Healing departments. Also, in 1979 it was reported by researcher John Blosser that more than 27,000 physicians and psychiatrists responded to an offer from the Hoffman-LaRoche Laboratories for a set of tape-recordings that provided information on faith healing; data on the tapes was provided by Drs. Lawrence LeShan, O. Carl Simonton, Bernard Grad and others.

"Paranormal" healing can take many forms. I once wrote about four great spiritual healers - Ruth Carter Stapleton,

Anna Mow, Alice Steadman, and Louise Eggleston - who healed with spiritual psychology. Jimmy Carter's sister, Ruth, used a prayer technique she called "faith imagination," to deal with buried causes of emotional/physical problems. Anna Mow, a seminary professor emeritus with five degrees, was very practical in her evaluation of modern encounter and sensitivity groups, saying for instance, that "TM won't hurt you" but it's a "kindergarten-level" meditation, while "our Christianity has a far superior type of meditation." Alice Steadman's question, "Who's the matter with me?" was neither rhetorical nor facetious; most of the time, she would say, the answer should be, "I am" - that wrong thoughts and emotions cause pains and problems -- for instance, introverted persons may pay for secret guilt by developing colitis. Louise Eggleston would say that her only lecture topic was Prayer, but there could hardly be a more innovative pray-er. Typically, she coached us to pray a "broadcast to the subconscious" of other persons, which repeatedly brought real miracles - such as, to make a mongoloid child school-ready, to cure alcoholics and addicts, depression, or marital incompatibility.

Indeed, paranormal healing can take dozens of forms. Boyce Batey orchestrated a six-page Journal symposium for Spiritual Frontiers in 1995 on "Healing through Past-Life Therapy," with himself and three other therapists describing techniques of hypnotic regression for a variety of problems. Some techniques are still on the horizon - such as the "Backster effect." In 1966, Cleve Backster, past-president of the Polygraph Assn., demonstrated that plants, and especially his philodendrons, feel emotions and will respond very emphatically on the GSR channel of the Polygraph. By building on the work of Dr. Barbara B. Brown, which proved that consciousness and memory reside even at the single-cell level in humans, Cleve, at his Research Foundation in San Diego, now has repeatedly demonstrated that white-cells from the saliva of a person's mouth, when monitored by the Polygraph, will instantly give extreme emotional reactions when that person is shown provocative material miles away. Surely, this has a potential for healing we've not yet learned to utilize.

Yet, there are dozens of special approaches and techniques for paranormal healing that we are aware of, with varying degrees of familiarity, that I will merely name in passing -- biofeedback, herbs, diet, meditation, fasting, hypnosis, visualization, mental or self-healing, music, aura reading and healing, Reiki, exorcism, applied kinesiology, iridology, massage, Roling, reflexology, acupuncture and acupressure, homeopathy, prayer, the help of spirit guides, touch versus distant healing, psychical research and religion.

Of course, at the very heart and source of much that we know and do in the realm of paranormal healing are the healing miracles of Jesus, which are validated in large measure by the identical examples before and since:

a. Jesus healed the paralytic, let down from the roof (Matt. 9) and the woman bent double for 18 years (Luke 13). But, King Jeraboam was healed of his paralyzed arm by "a man of God" (I Kings 13), and Harry Edwards healed instantly a woman with a slipped-disc in such pain that her doctor wouldn't let

her be moved from her bed, while George Fox healed an 11-year-old boy whose curvature of the spine had him completely doubled over.

b. Jesus healed a withered limb (Matt. 12) and five blind men. Elisha healed a blind man (II Kings 6) and Kathryn Kuhlman healed a 14-year-old girl with a club-foot, instantly.

c. Jesus healed a leper (Matt. 8). Elisha healed Naman the Syrian general of leprosy (II Kings 5), and Dr. O. Carl Simonton heals 80% of his cancer patients by teaching them to visualize a healing.

d. Jesus raised Lazarus after four days in the tomb (John 11), the daughter of Jairus (Matt. 9), and the widow's son (Luke 7). Elijah raised the widow's son (I Kings 17), Elisha raised a man from death even after his own death (II Kings 13). Peter raised Tabitha (Acts 9), Paul raised the boy who fell to his death from a church window (Acts 20). Nicholas, Bishop of Myra, raised the seaman killed at sea. Walter Cowan was raised by Sai Baba. Father Hebert's book lists 400 modern cases of raising from the dead.

Roughly, I found 17 categories of miracles performed by Jesus; there are 37 of his miracles detailed in the New Testament plus 13 times he healed "multitudes" of people. In 1943 and 1944, Catherine Marshall spent a year and a half not knowing if she would live. During this period she read and re-read the New Testament, searching for a principle or common denominator in Jesus' healings - a clue as to what one must do to ensure a healing. She outlined (in her book, Something More) for every miracle healing - the case; the trouble; means used; time; patient's part; others' part; Christ's instructions -- but there was no pattern! She could find no record that Jesus ever refused anyone who asked for a healing; He never said, "If it is God's will"; there is no Beatitude for the sick; He never said ill health will further spiritual growth; He rarely mentioned faith; some never asked for a healing but were healed; goodness clearly was not necessary. She finally had to conclude that there just was no set of spiritual laws, nothing crucial, no cut-and-dried pattern to follow to ensure a return to health.

Some say that Mind is the healer - that perhaps all healing is self-healing. But how do we use the mind to heal? -- perhaps by meditation, by visualization, by programming the subconscious, or by group effort. Sometimes it seems that only the effort of the individual for self or for another is all that is used or needed. However, prayer is the "jumper-cable" which, through consciousness, adds Divine Power to our mind-battery's healing energy. It seems foolish not to use it. It perhaps reflects the distinction between "making" and "letting" the healing occur.

C. B. Scott Jones, president of the Human Potential Foundation, has recently written that forgiveness is often a factor in healing. Our thoughts can be of powerful effect on us, even if not carried out in deeds. We must consider the impact of a negative thought upon the thinker - for especially, when thoughts spring from fear, pain, confusion or anger, they are life wreckers. This bespeaks self-destruction, for such negative thoughts can affect the immune system, the brain chemistry, stomach acid and bile flow. So, the closing action, says Scott, is to forgive yourself and

others as appropriate, if the original thought had an implied attempt to do harm. Failure to forgive can so easily leave layers of guilt, for the essential role of forgiveness is to keep one's heart light and joyful.

That consideration leads into some ideas presented by Dr. Ian C. B. Pearce of England, who says that most disease is created by the patient, either through disregard of natural law or interference with the body. It is frequently we, through patterns of thought and emotional attitude, who create the diseases from which we suffer; we must rectify those thoughts and attitudes and live in harmony with God's world in order to be healed. We are interrelated and interdependent with the rest of creation and with the higher realms.

I am not aware of any clinical or careful study of emotions and attitudes causing specific illness, but Cherry Parker and others have attempted to categorize them: Hostility may cause stuttering or ulcers; anxiety may cause ulcers; lack of love may cause pneumonia; anger or excessive neatness may cause arthritis; grief for an inordinate period can cause diabetes; a great loss, as by death, can bring cancer in 6 to 18 months; pangs of conscience can cause spastic colon; failure to get one's way, and frustration, can result in back pain. And somewhat similarly, the repression of feelings may convert anger to hostility, fear to anxiety, sadness to depression, love to apathy, and joy to pessimism.

In Great Britain, Harry Edwards and Gordon Turner helped to create the National Federation of Spiritual Healers, an organization to which virtually every formal healer there belongs; long periods of instruction and training (by the College of Psychic Studies, and others), plus examinations are a condition of membership and for the practice of their art. No comparable group has ever existed in the U. S., but the Order of St. Luke, though less formal, has coordinated spiritual healing here for many years. In earlier decades we did have a number of prominent church-related healing ministries. Perhaps the earliest was the one led by Worrall/Leichtman in Baltimore, by Parker in Newport Beach, CA, by Palmer in San Diego, by Batzler in Frederick, MD, by Bauman in Washington, DC, and by Price in Philadelphia; perhaps the only one still operating is by Tamburrino in Philadelphia.

Now finally, let us consider for a moment the words of John W. White, that "healing is not the same as cure...nor does cure always involve healing. Healing pertains to the spirit, cure pertains to body-mind. Healing is awakening to God." And yet, healing is not a panacea for every illness, for it may not actually cure the human condition. There is an imbalance needing correction - that some naive advocates of holistic healing simply reject western medicine altogether, while at the same time, the materialistic perspective attempts to explain all mental phenomena in physical terms. Yet, conventional medicine merits great respect for ridding the West of many notorious scourges and plagues, while providing open-heart surgery, prosthetic devices and pharmaceuticals.

The mental realm is higher than the physical, and the spiritual realm is higher than the mental, as we ascend to

HEALING THROUGH PSYCHIC INTERVENTION

Ravindra Kumar Ph.D.

Abstract: Healers are only an agent: the real work is done by the energy from a Higher Source. They meditate or pray to God or a deity/spirit to invoke that power or energy. Consequently, if the healer cannot get into the meditative level, the healing may not take place. It is at the quantum level that energy and matter are interchangeable. Prana, the unit of cosmic energy at that level, is responsible for life and healing. Integral path of yoga can lead to two-prong results : healing for the self and others, and salvation - as compared to other methods which may lead to healing alone.

1. Healing Through Faith and Spirit. Healing a person through a Higher Source energy, which is not a known physical faculty, is prevalent from the ancient times. Various names associated with this kind of treatment are faith healing, paranormal healing, spiritual healing, psychic healing, absent healing, magnetic healing, mental healing, and New Thought healing. Procedures involved under the different terms are not necessarily the same, yet the common factor is that the healing agency belongs to the non-physical Higher Realm of existence.

Thus there are two different approaches in healing : a holistic foundation which takes into account the interrelations between mind, body and spirit and also between human organism and environment; the other one is the western medicine which is based on the Cartesian philosophy of dualism, that is, the separation of mind and body. Although there have been attempts during the last three decades to integrate the two approaches, our concern in this paper is to elaborate the first approach.

The common denominator in all such techniques is to invoke a Higher Power for help - be it God, deities of various faiths, or the spirit of a dead ancestor. Even when the hands are laid on the patient's body or the will is projected towards a patient at a long distance, assistance is invariably sought from a Higher Source. Hence the healing is done by the "Higher Energy" through the agency of the healer, as is honestly admitted by most healers. It is not necessary for the patient to be religious to receive the healing. Hence one can be cured regardless of whatever religion one belongs to. However, it is desirable to have faith in the power of the healer for the treatment to be effective. The healers, of course, have their own spiritual convictions or strong personal faiths through which they draw the power.

I had the opportunity to stay and work with William Henry Belk at the Belk Research Foundation in Charlotte, North Carolina, for a period of six months in 1995. Henry Belk and Harold Sherman investigated the Philippine healers in Manila

during the 1960's. Later Harold Sherman wrote the book "Wonder Healers of the Philippines". I thus had a chance of knowing the first-hand experiences of Henry Belk through his talks and video recordings. Two senior citizens, Veronica Peace and Jacques Brack, used to visit Henry Belk. Both of them were operated upon psychically, infected portions were removed from their bodies, and both were completely cured of the diseases from which they were suffering. The surgery left no mark, and no pain was undergone by either of them. Naturally, I am convinced of the genuinity of the psychic surgery. During the same time, a camp was organized in Columbia for two Philippine healers, who treated about 250 patients in three days, charging \$40 from each patient. Most patients were satisfied but some were not, and I was one of them. For a recurring pain in my left arm, the healer showed me a three inches long material having been removed from my body, but my pain did not subside thereafter. I am quite sure that no portion was removed from my body, since there was none infected. I was later cured by Dr. Sandy Moon, an acupuncture specialist. Hence my conclusion is that although psychic surgery is genuine, some of the healers do not hesitate to fake the event for money or reputation. But this happens in all walks of life.

Perhaps the most important name in psychic surgery is that of Antonio Agpaoa of Philippine, nicknamed as Tony. He was interviewed by Sherman and Belk in Manila. Some of the reports by patients run as follows (Sherman 1967, p.10):

" Tony?...Antonio Agpaoa? He is a man of God - the Wonder healer of the age!"

" See my nose? He opened it up. Took out polyps! Now I can breathe freely. You cannot see where he operated. No?"

" I was almost blind and he removed cataracts from my eyes - just with his hands. Now I can read without glasses!"

" A tumor he took from my intestines. In less than five minutes! I felt no pain - nothing - and I am well now. Went back to work right away."

" My heart! It was a blood clot. He opened up my chest - cut through the ribs with his bare hands and removed the clot with his fingers! All the time I was conscious, feeling no pain, and my heart beating in his hand! Oh, I tell you, it's the healing power of God in him. It was to be. For me to be alive and well is a miracle - the greatest!"

Tony makes no distinction whatsoever, and there is never any charge. He will accept what they offer, whether it be a few centavos or pesos. It's all the same to him, because Tony's "Protector", as he calls him, this God-like power that is operating through him, is apparently "running the show", and healing help is freely given to all, regardless of economic status, color, religion, or station in life. Dr. Hiroshi Motoyama (1978) Japanese scientist, made a study of the "bare hand psychic surgery" of Tony Agpaoa and others proclaimed "Wonder Healers".

Tony used to meditate before he operated. He has had his

power from the age of 9, which he got after fasting and meditating on the mountains after being invited by some Higher Beings, invisible to others. Drinking, smoking, sex, all in moderation, do not interfere with his healing power. The power is not to be used for selfish ends. Tony could treat patients just by looking at them, while he was operating on others with hands. He believed that a beam of power emanated from his eyes. His hands would change colors when he laid them on patients, and the color would tell about the sickness and its location. Tony believes that this power of God can be transferred to others if they would fast and meditate and work with him. He feels that his life was always protected by an invisible power whenever somebody wanted to harm or kill him.

Psychic surgery falls in two categories. In the first category the body is opened with bare hands and the diseased tissue is visibly removed from the body. After the tissue is removed, the opening would be closed without a scar. In addition to Tony Agpaoa, the other important names are Rev. Alex Orbito of Philippine (Martin 1991) and Ze Arigo of Brazil (Fuller 1974) who were renowned to perform nearly 300 operations in a day. In the second category, physical hands are not the instruments; rather it is the mental-spiritual energy which radiates from the fingers, specially the middle one, and the palm, penetrates the body and reaches the diseased part. The diseased part is first removed from the body in astral dimension and then it is rematerialized in the physical dimension, which is visible to the physical eyes. The dematerialized diseased part is converted into bioplasm, and after externalization through a psychic chakra the materialization is through the formation of ectoplasm. The process of restructuring continues further, and only in ideal cases does it take the form of actual bodily tissues.

In the process of dematerialization, the organic matter is dissolved and turned into some new state of energy which is not known to the material world. This happens due to the intense concentration of the healer. The subtle etheric energy is directed either by the healer's mind or by some entity on the Higher Realm which is using the healer as a channel. According to my proposition, it is the same energy which is known to be activated by a yogi around his body through which he can walk on fire or perform similar feats. Through this energy only a karate expert breaks a block of concrete through his bare hands. The partition of the block is affected by the spiritual energy, while the acting is done by his hand. In psychic healing the cellular tissues are simply separated without being damaged and are quickly rejoined together through fusion by the electromagnetic energy of the terrestrial energy field. These are the views of several recognized healers/researchers (Licaucó, 1982). Shirley MacLaine has written about the psychic surgeon Rev. Alex Orbito in her book, "Going Within".

Another form of psychic healing is faith /spiritual healing in which the divine energy is transferred through touch or passes of the hand. The transfer will generally take place with sensations of heat, tingling, changing colors or electric shocks. The healer may feel that some sort of air is leaving his body, perhaps through the hands. Ambrose and Olga Worrall (1965) have been two renowned healers of this

kind. In long-distance healing Worrall felt energy leaving through his solar plexus. Worralls believed it to be the power of God which they invoked through prayer or meditation.

Lawrence LeShan (1974), in his work with psychic healers, came to the conclusion that the healing takes place in an altered state of consciousness which he called "clairvoyant reality". He used various meditation techniques for about a year and a half before attaining a shift of consciousness. Those working with him experienced physical or psychological changes that were beneficial to them. However, LeShan concluded that this clairvoyant reality was unreliable and unpredictable. He claimed that he could teach others about how to awaken their healing powers through meditation. LeShan worked with Irish clairvoyant Eileen J. Garrett on the subject of healing and postulated that: time existed in an eternal now; there existed a central unity to all things, which are a part of the larger pattern; the harmonic whole of the cosmos is above good and evil which are just illusions and that there existed a better way to get information other than the five senses. Garrett worked with Prof. Rhine at the Duke university, and she wrote about psychic healing in some of her books (Garrett 1949).

Benjamin O. Bibb, D.D. and Joseph J. Weed have been another two renowned psychic healers who stressed the importance of quieting the outer or conscious mind and slowing it down to meditative level where the inner mind can be contacted. Meditation is certainly an excellent way to achieve this (Bibb and Weed, 1976, p.18). They talk about developing a "mental telephone" and outline the following method: (I) contact the inner mind of the subject and observe the true nature of the injury or malfunction, (ii) use mental pictures to show the subject's inner mind how to correct this, (iii) supply healing energy and instruct the subject's inner mind how to obtain the energy necessary for it to perform and sustain the healing, (iv) see the subject perfectly healed, then break contact gently and give it no further thought at that time, although the treatment may be repeated later. They suggest the use of simplest pictures for the inner mind, "If a muscle is torn , tie it together. If a subjects lungs are filled with mucus, use a vacuum cleaner. If there is a growth to be removed, pluck it out with your fingers. Never, never visualize the use of a knife; there should be no cutting. You are to heal tissues, not destroy them. If a tooth is loose, take it out with your fingers mentally, clean it thoroughly and return it after first packing the cavity with glue (mentally, of course) (p. 35).

One very wonderful healer says that she employs the "shutting out the world" method recommended by Hindu teachers. Joyce Dix of West Palm Beach, Florida treats headaches by placing her hands on the patient's head as her own mind instructs her, and then pour white healing energy into the area indicated. France M. Eyberse of Lisbon, Ct. would pour white healing energy into the area affected. In her words, " On two occasions I stopped earaches in my son by merely placing my hands over the boy's ears and pouring white energy down through my arms and into his ears". In relieving a severe hacking cough, Eyberse says, " I turned her onto her stomach in her bed and placed my right hand on the back of her neck with my fingers touching the skull area; then I poured powerful

blue-white energy down my arms and into the area covered by my hand. She slept throughout the rest of the night and awoke feeling bright, fresh and very much relieved" (Bibb and Weed 1976, pp. 39, 40). A large variety of cases are cited in which the the healing takes place through the pouring of white/blue light energy mentally, even in the orthopedic cases of joining broken bones.

2. The Hidden Physiology and the Quantum leap. Ayurveda from ancient India has the reputation of curing spoiled cases or diseases at the incurable stages through yoga exercises , meditation and a strictly low cholesterol diet. Latest examples include the curing of forty advanced heart patients by shrinking the fatty plaque deposits which were blocking their coronary arteries. Dr. Dean Ornish, a San Francisco cardiologist, brought theses miraculous healings through yoga and meditation rather than the conventional drugs or surgery in 1988 (Chopra 1990, p.8). According to Ornish's study, what we build in our bodies we can also unbuild. And thus the heart disease can be reversed once it has started.

Andreas Schmitt, a well-educated Swiss man in his early fifties, developed melanoma, the fastest spreading and most virulent form of skin cancer. After initial surgery, through which the melanoma cells were removed, Andreas refused to undergo further surgical treatment. His oncologist said that if the treatment were discontinued, the disease may return in six months. If treated, the patient may live for a few years but only 10 percent could live for more than five years. At this stage Andreas used Ayurvedic mental techniques together with purification treatments. After four months he reported that his swollen lymph node had subsided. According to X-rays and blood tests no trace of melanoma was found in his body. He would not have survived more than three months after the recurrence of the cancer, as the Swiss oncologist said, but now he is leading a normal life for the last about two years (Chopra 1990, pp. 18,19). Gerald Rice, himself a medical doctor from Boston, was diagnosed at age 50 with chronic myelogenous leukemia. People with such a disease may live for about three years after the initial diagnosis. His blood count had soared to 52,000, after the Ayurvedic treatment, it dramatically dropped to 28,000, that is , by over 40 percent. If he had turned to conventional chemotherapy, a reduction of 10,000 in his blood counts would have been considered a success. But then he had to go through nausea, hair loss, physical debilitation, depression and other side effects. Dr. Gerald was amazed by the results and commented that "nothing medical had happened to him". He continues to benefit from the approach, although he finds it hard to break out of his old patterns completely. Laura Simons is another case of remarkable performance after being treated for her advanced breast cancer by Dr. Deepak Chopra through the Ayurvedic bliss technique.

Anecdotal reports have convinced Chopra (1990 p.136) that hundreds of patients suffering from heart disease , cancer, multiple sclerosis and even AIDS have reported alleviation of pain, anxiety and various other troubling systems through different Ayurvedic treatments which are completely non-surgical. We have now to see what lies at the bottom of the Ayurvedic approaches which baffles the orthodox medical practitioners as mysteries.

There is a quantum body, known as astral body in parapsychology, paralleling the physical one. Such a body has long been known as "Sukshma Sharira" in Hinduism. A quantum is between 10,000,000 and 100,000,000 times smaller than the smallest possible atom. It is the basic fibre through which the nature first builds the quantum body and then the physical body comes into being. The quantum, known as prana in kundalini yoga, is the invisible vibration awaiting physical manifestation. At this level matter and energy are interchangeable. The pranic vibrations first transform into impulses of energy and then into particles of matter (Chopra 1990).

The conventional medicine is confined to the gross level of physiology. It can not penetrate deeper to the level of quantum body, where the power is available at the infinitely greater level, such as the explosion of atom bomb and the laser beam which cuts through the steel. These are the examples of the tremendous power at the quantum level. At the subtlest level of nature the energy has the greatest potential, and it can take the quantum leap like that of an atom bomb or a laser beam. This is the level at which Ayurveda works and on which yoga philosophy and meditation are based. That is why the results of Ayurvedic treatment or yoga and meditation, which is a still higher level of quantum mechanism, are of such a nature which orthodox medicine can not comprehend. Living examples are the yogis of India and in other parts of the world, who defied old age and maintained perfect health, looking almost half their actual age.

Holistic medicine has taken its name from Greek holos, meaning "whole". Maslow (1962) and others developed the psychology of health and transcendence that treat the human being as a whole organism and not as a collection of parts. Psychologists Robert Ader and Nicholas Cohen found that rats could be conditioned to depress their immune system, and they coined the term PNI (psychoneuroimmunology). Further research showed that the immune system produces chemicals that feed information back to the brain. This was the result of the work of neuroscientist Karen Bulloch in 1970's. Norman Cousins suffering from "ankylosing spondylitis" concerned with the disintegration of the spine made a full recovery through vitamin C and "humor therapy", although doctors put his chances of recovery at 1 in 500. This was an example of the role played by emotions on health showing in a way that body is a mirror of the mind (Locke and Colligan, 1986). Relaxation, change of attitude and imagery can increase the number of white blood cells and also the level of thymosin-alpha-1, a hormone known to produce the feelings of well being, resulting in dramatic improvements in catastrophic illness such as cancer (Rossman 1987, Meek 1977). Surgeon Bernie S. Siegel (1986) hypothesizes that conditional love or lack of love is at the root of all diseases. Siegel was renowned for his alternative therapy for the patients of cancer. Cardiologist Herbert Benson believed that the "faith factor", religious or psychological, plays an important role in health (Wechsler 1987).

The quantum fibre prana pervading the whole universe is a vital force or energy transcending time and space and is responsible for life and health. The Hindu word prana has been known by different names in different faiths: qi in China, ki

in Japan, telesma in the writings of Hermes Trismegistus, astral light in kabbala and mana in Polynesia (Hoffman 1976). Alchemist Robert Fludd called it spiritus, Hippocrates called it Vis Medicatrix Nature and hypnotist Franz Anton Mesmer called it Pneuma. Thus the knowledge of the quantum unit "prana" has been with the mankind from ancient times. Although it permeates all things in the universe, it is highly concentrated on mountain tops and near running water, corresponding with the concentration of the negative ions. Furthermore, its circulation is highest in the morning, around noon and in the evening around sunset (Friedman, lemaître 1984).

A German chemist Baron Karl Von Reichenbach (1968) called prana by the name Od and said that it can be seen by clairvoyants as luminous radiations and felt as hot or cold. His theory was agreed upon by psychiatrist Wilhelm Reich (1942, 1948) of Austria who called it orgone as the universal biological force with blue color, as the basis of sex and psychosomatic neuroses. He developed a device called "orgone accumulator" and used it on cancer patients reporting positive results. The latest term coined for prana is "bio-energy". Researchers in Czechoslovakia and Soviet Union have claimed to store this bio-energy in generators and use it in healing (Ostrander and Schroeder 1970). Several books offer detailed study of prana : Leadbeater (1927), Krishna (1967), Kieffer (1988), Lemaitre (1984), McGill (1977), and Mookerjee and Khanna (1977). A body filled with prana is strong and resistant to disease and illness, and is likely to live a long life.

Ayurveda and yoga/meditation are in fact technologies for contacting the quantum/pranic level inside ourselves. Anything in the body can be changed with the flick of an intention. As an example, consider people with multiple personalities. They may appear to be psychological cases, but as one personality is dropped and another is put on, the body may undergo remarkable changes. Thus, one personality may be afflicted with diabetes and the person will be insulin-deficient as long as the personality is in force. However, the other personality may be diabetes-free and may be testing for insulin levels. The same thing applies to a patient of blood pressure; even scars, warts, sores, and other skin blemishes have been seen to appear and disappear with the changing personalities. Even the color of their eyes can change from blue to brown. One woman had three separate menstrual periods each month, corresponding to her three separate personalities (Chopra 1990, p.11).

Signals from the quantum mechanical body can bring instantaneous changes in the physical body. Thus, the white cells of the immune system, coated with antibodies that cause the allergic reaction wait patiently for the contact of an antigen. When contact occurs, series of chemical reactions is triggered automatically. As such, a patient may choose to be allergic at a time and not so at another. It is just like saying that the sugar may choose to be sweet at a time and not so at another. That is, the molecules have the power of decision-making. Thus we confront the possibility that we are choosing our own diseases, too (Chopra 1990 p. 11). Having understood this, one can make use of the inner technologies which operate at the quantum/pranic level and cause the

eradication of diseases. Awareness has a healing capacity, and this seems to explain the sudden cures even in the most advanced cases of incurable diseases.

People with strong "faith factor", religious or psychological, who regularly and persistently practice yoga and meditation, may not only achieve immunity to diseases for themselves, but also may acquire an inner power to heal others, even those suffering with chronic/incurable diseases. I believe that such people become store houses of prana, which perhaps passes into the patients they touch consciously or unconsciously, causing the start of healing process, terminating the disease sooner or later. It would be appropriate to quote an instance or two from India at this juncture.

A sweeper by the name of Jhabban lived in the poor community of the town Ranikhet in the northern part of India. He got married but was ill-treated by his wife and also by some relatives and friends at times. He never reacted to any insult, kept calm and withdrew from the scene. He moved to another town Bareilly where he was appointed as a nurse to help Dr. Hey at the new Christian Mission under the new name Peter.

Some people have some kind of healing power in their hands. Peter (Jhabban) had the same power. His touch was so gentle that it would delight the heart of patients. There were several trained nurses and interns, but patients would prefer Peter to give them medicine or shots. Slowly he became known as Dr. Peter, although he was illiterate. If he cleaned a wound, it started healing immediately. If he gave medicine, the fever began to go down to normal immediately. Although Dr. Hey called it superstition, Peter became famous, and his experience was greater than that of a doctor who studied in a medical school. He did not know how to read or write, but the name of every instrument in the hospital or any kind of medicine and its use was imprinted in his mind. To Peter, Hindu, Moslem, Christian, all believers were the same. He was very polite, kind, and ready to serve people day and night. The patients would say, "Peter has magic in his hands. If he touches a patient, he starts getting cured".

Landlord of village, Ratlam had a skin disease on his arm. Several doctors had given him medicine, but it was never cured. Peter had never seen such a disease. He patiently said, "Sir, I can make a medicine. It will probably work, but I am not sure". He gave an ointment to the landlord who was cured in less than a week. The landlord gave a huge amount of money to Peter which he refused to accept in his name. However, a hospital was built and doctors and other staff was appointed. Peter had no desire to get a salary. He wanted to serve the poor. For some reason he believed that if he accepted a salary, he could not cure people. However, dirty politics developed in the hospital, and Peter was forced to leave the hospital quietly one evening.

Wearing dirty clothes and having no money in his pocket he went to railway station. The driver of the engine gave him lift, asking him to cure his arm of a disease which was not helped by several medicines. Needless to say, the driver was cured overnight and was highly amazed to see the miracle.

Peter settled in the town of Mussorie, cleaning temples, churches, mosques and streets. He became known by the name Bhagatji (devoted person). Bhagatji's healing power was now greater than before. His mind was not at all in worldly things. He was not aware of his powers.

One day he was sweeping a street. A woman came running with her dead child in arms. She was crying bitterly. Bhagatji entered his room with the child, closed the door, and after some time when he opened the door the child was crying in his arms. The public was amazed to see that the dead child got life from Bhagatji.

Bhagatji closed the door, and the people slowly left. He sat down on his bed and began to think, "Oh, even compassion, kindness and helping others is a desire. That desire is also a trap. Imprisonment in a house or in a palace is the same because in both places the desire of getting free is the same. To find complete freedom I have to go beyond desires. I have nothing left in the world. I want to dive and dissolve in the ocean of peace." His mind began to turn inward and he lost consciousness of the body and world. He was completely in a state of deep trance. When he came to his senses he found that he had no desire to communicate to the outer world in any way. From that day no one saw Bhagatji - neither in the church, nor in the temple. He stopped going out of his room. The sweepers would bring him food, and he wanted nothing else.

One day he was found dead in his room with the following note in his pocket: "This body will die in Mussorie by burial under the snow on Christmas day. This is the will of God. - Jhabban, Ratlam Hospital, Bareilly District." He foresaw his death long before it took place.

What class did Jhabban belong to? Perhaps a karma-yogi, but quite different from even Mahatma Gandhi and Mother Teresa - who did not have those miraculous healing powers, nor did they achieve salvation in their life times. Jhabban had the state of complete desirelessness coupled with intense love for God which spontaneously triggers paranormal powers including healing, yet the seeker is not interested in them. The goal is nothing short of merging with Brahman. The full account of Jhabban's true life story can be found in the book "Sweeper to Saint" by Baba Haridass (1980). The book has other true life stories showing miraculous healing power of the Inner Sound Currents.

3. Conclusion: Almost all the methods of psychic healing have the following features in common:

- (i) The healer is only an agent; the real work is done by the energy from a Higher Source.
- (ii) The healer meditates or prays to God or a deity/spirit of a dead ancestor to invoke that energy or power. Consequently, if the healer cannot get into the meditative level, the healing may not take place.
- (iii) It is at the quantum level that energy and matter are interchangeable. Prana is the unit of cosmic energy at that level, which, therefore, is responsible for life and healing.
- (iv) The best or perhaps the unanimous way of attracting and/or redirecting prana is through meditation, in which the conscious mind becomes quiet and the inner or subtle mind takes over.

Yoga is the preparation for meditation. Each of the different paths of yoga, such as Hatha yoga, Bhakti yoga, Karma yoga, Tantra yoga, Raja yoga . can lead to the end result. However, the best way would be the Integral Path which combines elements from each one of them. The Integral Path, which is similar to the one proposed by Sri Aurobindo, was suggested by me (Kumar 1994,) in a manner more suitable to the modern householder, as follows: (i) Yogic exercises for about 45 minutes, (ii) Meditation from 1 to 3 hours, preferably with the chanting of a mantra. (iii) Reading case histories of spiritually realized persons and scriptures from 2 to 4 hours, (iv) Regulated sex-life between married partners, depending on personal factors and variations.

A successful practice leads to the awakening of the spiritual energy, kundalini, which rises through seven centers of energy, called chakras. At third center the seeker is in touch with the paranormal and gets the first-hand knowledge of Higher Realms through out-of-body experiences or through nightly dream sequences. This confirms the scriptures in various religions. When the sub-center called Bindu, between the sixth and seventh centers, is awakened, a nectar flows from there which drenches the whole body giving it "perfect health" and making it immune to diseases and accidents (Saraswati 1984). Others who remain in contact with such a person also achieve perfect health and immunity to diseases and accidents.

Thus the following double purpose is served:

- (i) Acquiring perfect health with a self-healing internal system and to provide the same to others,
- (ii) Attain salvation in one life time.

However, the choice rests with the practitioner whether to remain at the level of healer or to go beyond it. There are unimaginable activities on the Higher planes . One who gets the taste of it, by accident or by preparation, does one's best to break ties with the material world so as to be absorbed in inner realms as much as possible and thus finally achieve Self-realization and the intuitive knowledge of God.

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THE PROCESS OF HEALING EVIDENCED THROUGH
BIOLOGICAL AND SPIRITUAL HEREDITY PATTERNS

Eleanor Baltas

Influences affecting the processes of healing will be categorized as flowing from three different ideological areas. A theory of healing is presented that is related to inheritable factors identified as biological, cosmological and spiritual. Resources stem from the processes that are genetic, alchemical, and endocrinological; also insights through the cosmological, astrophysical, psychological, and theological. A relationship will be shown to exist between the incarnation of the soul and the consciousness of humanity. This relationship is a reflection of the healing process. The physical body, then, is related to as the "Chalice", which holds the blood of Christ and designed to initiate cosmic changes in the Divinity of God.

Cosmically activated energy systems contribute to and activate the healing process. All illness, whether it is evidenced in the body, mind or spirit, can be identified through biological heredity patterns and is displayed, also, as spiritual heredity patterning on examination of the cosmic birth blueprint.

Catharsis is the result of the human ego system's refinement through conflict. This process functions with the body representing the vessel, the mind as facilitator, and the seed for growth, the spirit. The original ego having been implanted during Lemurian-Atlantean times, this ego represents the spiritual seed. The incoming soul provides the activating energy; the soul brings into the life the information to stimulate the process (Steiner, 1959).

This refined energy manifests as a healing crisis; crises have as their causation the firing and refiring of these memories from the soul as it returns incarnation after incarnation. Sacrifice of the old processes that are not useful is the result of the illness or crisis coming to resolution.

These evolving stages or changes are equated to progress in ascending the ladder of consciousness. Therefore, a soul at a certain stage of acceleration will bind into a mortal framework which presents the greatest challenge for refinement. This process is also expressed as souls incarnating in groups. The group would present certain challenges designed toward the resolution of old ego systems which are related to the common good.

A thread of inner and outer connectedness is displayed as remarkable universal harmony. The threads of harmonic vibration are actualized, modified and transformed through the drama staged as the life process unfolds.

The inheritable code exists in all the DNA of material substance. These coded messages are triggered and set into motion by the reflection of the same coded message magnified by planetary and cosmic vitalization.

The coded messages symbolically hidden in all the impulses of creative life forces can be put into action lifetime after lifetime as different tones of harmonic vibration activate memory associated with the tone, the zeitgeist of the Age.

Carl Jung (1981 p. 349) explains the process:

"man's unconscious likewise contains all the patterns of life and behavior inherited from his ancestors, so that every human child is possessed of a ready-made system of adapted psychic functioning prior to all consciousness."

Over a long period of time the unconscious began to open up or expand. A certain part of the ego, long at rest in the cosmic womb, gained enough momentum to produce a crisis in consciousness. As normally would be expected after the impregnation, slowly this unbornness would want to leave the cosmic womb.

The miraculous appearance of the unborn ego consciousness was an event which shook the world. The divine being, Christ, appeared on earth in human form. The unbornness of divinity was developing conscious awareness.

This event that birthed the beginnings of the conscious part of the image of God was the impulse that created the birth of Christ. This was a critical stage in the evolution of both God and Man (Jung, 1959 p. 39).

This evidence, that purification becomes the special gift developed through pain and sacrifice, is the over-riding factor that facilitates and motivates the healing process. Crucifixion is desired by the soul. Human experience on earth is the result of skillful planning to produce the unique circumstances most needed for purification.

The aspects of difficulty and disharmony, which affect human experience and are evidenced as crippling in the physical and spiritual energy systems, are actually the essence of growth aspects that are in a stage of resolution. These are labeled as illness. Illness as related to growth can be described as healing.

EVOLUTION:

Rudolph Steiner (1959) has presented a theory of the evolution of man that has a stimulating correlation to our scientific data associated with the materialistic evaluation of evolution.

Steiner, in his attempt to discern the beginning impulse has presented a picture that is more comprehensive and reaches much further back into evolution. For this reason, scientific verification of his theory may never be evidenced. Nevertheless, Steiner's input has very strong implications of validity. This evidence may be available, in particular, when humanity evolves to the point in which there is experienced an openness to the collective unconscious (Jung, 1981 p. 214).

A thorough comprehension of Steiner's theories will allow us to incorporate into our consciousness a new stimulus; in which the humanness of man becomes a process directed by divine beings, shown to us as angels, archangels, and other beings from different dimensions. Steiner shows us that an infusion of morality and love slowly actualizes changes in the ego structure. As these states of revelation impact our consciousness we become mutated and elevated into a different reality.

In a brief summary, Rudolph Steiner (1959, p. 27-86) has comprised a theory which shows the development of man through seven stages of consciousness. These stages, from Saturn to Vulcan, correspond to evolution and are described as occurring through seven developmental races. The third is identified as Lemuria, the fourth as Atlantian and the fifth as Aryan, to which contemporary civilized man belongs.

Steiner shows a progressive materialization of the consciousness on the earth. Both the physical body of man and the planet itself expressing the ultimate in beauty of physical form.

Beginning at the time of the Christ Impulse a major reversal of energy impacted the consciousness as God became Man, ----- dematerialization was eminent.

The period of transition occurred during the fourth {Post-Atlantean} era. During this era, referred to as the "Chaldaic-Babylonian-Assyrian-Egyptian" civilization (Steiner, 1987 p. 158-169) the earth experienced the fullness of the crystallization of the human form and the earth itself had reached the epitome of its earthly beauty. From this period onward, there would be evidence of decline and the beginnings of the decay of physicality would occur. The Christ Impulse would have the impact of a slowing down of the physical energy, almost to a standstill. The growing impulse of the spirit, motivating human consciousness, would begin to be experienced as a de-vitality of the physical body.

In studying cultural cycles, Jean Bradford (deVore, 1976 p. 76-79) shows substantial evidence which confirms these changes. She has correlated recognizable physiological differences with endocrine imbalance, which reveals changes in the psychological and the physiological characteristics of the culture. These people, impacted by certain astrological energies, display a different sense of space, dimensional in nature. These interesting results are directly identified as the change phases which occur during cycles of the outer planets. Although Jean Bradford had no interest or information associated with astrology, these changes, nevertheless, occurred with Pluto and the next two planets beyond Pluto having the same cyclic timing as the culture cycles identified by Jean Bradford.

At the time of the birth of the Christ Impulse the passage of Pluto in nearest proximity to the earth occurred about 8 A.D. at about 13-14 degrees Scorpio. This energy exchange with the earth was significant as it implanted the energy changes necessary to provide for the crucifixion at a later date.

ASTROLOGY

Astrology shows patterns of heredity that include both bodily issues of healing and spiritual identity. The planetary picture at birth very clearly presents old karmic patterns that will perpetuate themselves in the present life. Clearly defined growth benefits that have been developed in prior lives are also obvious. The life path can be identified by the nodal pattern and shows the area of interaction with people. The major areas of difficulty are spelled out.

The greater picture is also available associated with planetary cycles that penetrate the earth at certain times. These cycles will indicate current issues pertinent to the earth's karma (Rudhyar, 1977).

Not only does the cosmos orchestrate the birth at a certain time but the continual movement of the planets make the birth print a living organism. The solar system includes planets we identify as transpersonal. These will work as the arteries and veins that connect into the solar center, or personal planetary energy, but they are more likely to have negative impact if too much narcissistic ego is in the personality. Only the evolved ego begins moving in harmony with the energies of Uranus, Neptune, and Pluto (Rudhyar, 1980). The earth itself and all its peoples are developing ego consciousness. The original seeding of the ego or "I" happened mostly during the Atlantean Period.

The process of refining the ego is the task set into the path of the earth's karma. The individualized consciousness has to move through the phase of ego-formation (Rudhyar, 1977 p.159-166). The ego is a self-perpetuating mechanism and not much soul growth occurs until a modification occurs.

When relating to the collective unconscious you will certainly see a pattern emerging that has cultural significance. Delicate threads of the personal unconscious memory paths weave through the birth picture. Quite often when counseling someone

you will see how much positiveness can be gained purely by self identity through analyzing a chart.

Definite areas are related to health issues. Health problems are always associated with the past life or karmic patterns. An astrological picture is invaluable in assessing the psychology of the personality. The most potent tool in the hands of a therapist is the framework set up at birth. In sequencing information, the underlying theme will always show as a spiritual dilemma or crisis which has set the health problem in activation. There is no doubt that the movement of the planets in conjunction with the birth placement of the planets set into action the refinement necessary for progress of the soul in the present time sequence.

One of the major factors affecting the population during the twentieth century is the influence that occurs every five hundred years. The planets responsible are Pluto in particular, and also Uranus and Neptune. Pluto rules major areas of functioning such as glandular functions associated with fertility and all of the parasympathetic nervous system's glands. The major transits of Pluto will affect the immune system by causing ineffective responses until the new energy settles in. Every five hundred years the transits of Pluto inside the orbit of Neptune will allow the energy to cause the greatest health problems. This period between 1979 until 1999 is almost over.

Any aspect of Pluto to natal Pluto, that is conflictual, forces issues associated with death, fear, and control. More often than not, you can see the ego structure changing. There can be fatal consequences if this energy is not dealt with effectively. Behavioral responses need to change and there needs to be developed a new conscious connectedness with a galactic and supergalactic identity.

BIOLOGICAL DNA

DNA has orchestrated life for three and one half billion years, according to (Levine-Suzuki, 1993). This is reflected on in the Bible "I am the brother to dragons!" (Job 30:29). A steady growing body of findings continue to surprise us with the extent of life's unity at a molecular level.

Each organism has trillions of cells that coordinate their actions to function as a single entity. Within the chromosomes, which are in the nucleus of the cell, lies the coded message, the DNA. There reside the tangled tufts that contain DNA's long twisted strands which carry all the biochemical instructions to produce the components of living tissue (Levine-Suzuki, 1993 p. 43).

Although much information is yet undiscovered, what has been uncovered about molecular intelligence in the DNA is awesome. The list of instructions is incredibly long. If you could unravel all the DNA in your body and stretch it out end to end, it would reach to the sun and back more than 100 times. There appear to be about 100,000 human genes; each one specifies the ingredient of a particular protein. You can think of DNA's coded instructions as the molecular software that runs the hardware of life. The DNA has coded messages that stem from the early beginnings of life. Interestingly, all life has its own coded message for reproducing a similar species (Cook-Deegan, 1994 p. 18-19).

The Genome Project, sponsored by the National Center for Human Research, will give scientists new access into cloistered regions of the body, such as the brain. This research should lead to the discovery of many yet unknown body chemicals. Besides explaining causes or disorders, this will reveal much about how we think and act (Wingerson, 1990 p. 56).

There is controversy when an examination is made concerning the factor of heredity and the attribution of agency, autonomy, and causal responsibility for activation

of the process. The extraordinary progress of genetic discovery has become less and less describable within the scientific framework that fostered it. It has become conspicuously evident that there were, all along, serious problems with the discourse of gene action; we are reminded by Richard Lewontin:

"DNA is a dead molecule, among the most non-reactive, chemically inert molecules in the world it has no power to reproduce itself. Rather, it is produced out of elementary materials by a complex cellular machinery of proteins, in fact, proteins produce or reproduce DNA" (Keller, 1995 p. 22-23).

When we learn more about how genes actually do work in complex organisms, talk about "gene action" subtly transmutes into talk about gene activation. Surely, there must be a signal or trigger that alerts the cellular structure which then activates the gene.

The fact that every cell has access to a fantastic informational source certainly ascribes and reaffirms the heredity inherent in the coded message. In spite of the fact that scientists have devoted much time to discovery of the mystery of the coded message, at the present time most of the information is still locked in the DNA, (perhaps 5% has been sequenced). This great unknown factor allows for the possibility that major breakthroughs are still to be expected that could very well be associated with past life information. Signatures in these coded messages can relate to physical, psychological, and spiritual codes.

We know that the majority of the atoms in our bodies have been through at least two supernovae explosions, which help provide the heavy elements essential for life. This indicates how old we really may be. Since our material bodies have mostly recycled galactic molecules, the DNA may also replicate interesting information that may be galactic (Pasachoff, 1983 p. 351).

All molecules continually respond to planetary energies; therefore, an assumption can be made that the cellular structure which activates the DNA is triggered by messages that are cosmic. Assuming the above to be plausible, then the karmic predisposition of the soul would also be factored into the genetic process; no doubt, the alignment of the planets in aspect to certain astrological symbols may quicken and activate old patterns of DNA that have been labeled "junk" or dormant. There is always proper timing for the evolution of the soul and it would be unbelievable to find that the DNA was not also significant.

DIVINITY

The myth of creation has been expressed in every culture and in every religion over millenniums of time. All sectors of society, both Eastern and Western, Middle Eastern, and Asiatic, have depended on certain myths for their spiritual potentiality. Myths are metaphorical and mystical confirmation of our destiny as humans (Campbell, 1988).

According to Campbell (1988, p. 39) one of the values that comes from our myths is that from the bottom of the abyss comes the voice of salvation. Campbell (1988, p. 32) also believes that myths and dreams come from the same place. They come from realizations of some kind that then must find expression in some symbolic form.

These myths and dreams are developed on an ultra conscious level, you might say they evolve from a preconscious or unbornness place. The "myths of which dreams are made" most likely do not come from the unconscious material referred to as the collective unconscious. The collective would hold patterns developed over time, from past lives, which have been stored in the DNA. These archetypal memories can be brought back or made accessible to conscious awareness by triggers. The collective memories, according to Jung (1981, p. 217-218), are not so much individualized but associated with karmic patterns that have impacted society.

The myths or dreams that are used as symbols to identify the potential of humanity have a very different impact. These motifs are made known to show us in symbolic ways a futuristic vision for mankind. These archetypal symbols are then interpreted at whatever level of growth in consciousness the individual culture has manifested. These imprints are more precognitive than they are symbols of the past.

Looking at a bigger picture of the massive unconsciousness of memory, we could assume that memory is associated with the past; but this assumption does not preclude the possibility of also having memory of the future. Time is the issue or factor relevant to this concept. Myths, then, may be from an area which has no time value. The only terminology available is synchronicity (Jung, 1981 p. 500).

A symbol is an image that, in the best possible way, describes the nature of the spirit. A symbol does not define or explain; it points beyond itself to a meaning that is darkly defined, still beyond our grasp, and cannot be adequately expressed in the familiar words of our language.

The symbolism expressed through the Christ Impulse is a dramatic example of how the power of symbols changes the face of history. When spirit demands a symbol for its expression, this spiritual impulse is a psychic complex that contains the seed of incalculable possibilities (Jung, 1981 p. 336). Jung has shown his agility in the use of symbolism by showing God as a symbol of man and man, appropriately, as an expression of God.

In "The Answer to Job" (1973), the argument he presents is that God has been vindictive and cruel in his actions toward Job. God continued to subject Job to persecution and humiliation. Jung paints Job as the victim of God's vindictive nature because God has unmercifully attempted to destroy Job. When Job's spirit was unbroken and he continued to sustain his faith no matter how badly he was treated; Job the "tried one" had passed the test of suffering. God became piqued and angered; it was at this point he had questions concerning his own nature! He expressed a desire to manifest as human flesh; his desire brought into life the Christ Energy. The unconsciousness of God became split. Christ was manifested as God, who was beginning to develop consciousness (Jung, 1973).

Man, during the time that God manifested in human form, began to process the unconscious part of God through his physical body. As man endures suffering through his humanness, he is able to be sustained through numerous incarnations. During each lifetime as man's soul incarnates to perfect his spirit, he is simultaneously activating and purifying the unconsciousness of divinity by enhancing the consciousness with love and compassion gained through suffering and pain.

The Christ Impulse is exemplified through very powerful symbolism. The sacrifice of Christ's body nailed to the cross is one symbol. By this symbol, the prediction for humanity, of the destiny of man, is shown. Man would be born in a physical form (such as Christ), he would suffer, as the symbol states, by the divine impulse being brought to earth through the cross or the crucifixion. The resurrection shows the symbolism of the reincarnation. The crucifixion is a prophecy that through pain comes purification.

The blood of Christ is made sacred through the impact of the crucifixion. God is made aware of the pain. Evidence indicated that the sacred blood was taken into the earth. Symbolically, then, when the blood dropped upon the earth, the earth became a part of the evolution of divinity. Incredibly, the massive spiritual energy exhibited at the time of the crucifixion and at ascension left its mark on the DNA of humanity. This energy has been taken up into the masses and inherited throughout humanity, dispersed over the last 2000 years.

Rudolph Steiner identifies the DNA in the blood as the DNA of the soul. The etheric body (memories) also is identified as the DNA of the soul. The soul (karmic interplay) is the cause of the behavior of the blood. The blood is the significance of the body of Christ. The blood touching the earth at crucifixion changed the energy of the earth.

It is through the blood that the transmutation begins to take effect. The blood in the human is slowly made into the blood of Christ. This process will be realized when the fully Christ Actualized Man is able to experience love, compassion, and morality throughout his body. This will move through his body as Christ's blood. As changes occur, the whole personality will vibrate at a different moral, spiritual, and emotional level (Steiner, 1959 p. 240).

The physical body becomes the vessel of the holy spirit or the chalice of the blood of Christ; yet, at the very same time is exemplified as the corrupted body because the purification of the Spirit of the Divine occurs in the physical body.

These processes, which are manifested or actualized as planetary and/or cosmic energy forces, open the past life memories by activation of the processes that vitalize the DNA or soul memories. By the manifestation of past life memories, the cosmos actualizes the potential of healing and in addition makes available ideation for the creation of new myths which can then be stored in the DNA of the future.

COSMIC IMPULSE

The term divinity can be described as procreative, as inspiration of undetermined origin and with a destiny point that is unknown. Divinity is inimitably interwoven with the quality or state of infinity. The identity of infinity could well be described as a process of unbornness which is the raw material of the cosmos. Thus, the raw material of divinity is the cosmos! This unbornness of divinity is, in a sense, similar to, but not exactly like, the potential of the unborn fetus in the womb of the mother (cosmos). This unborn fetus has already developed millions of eggs with the potentiality of fertilization.

The opportunity for the divine impulse to fecundate the cosmos may be actualized through an unknown factor. This unknown factor, which has the ability to stimulate the divine impulse, could very well be the missing component that exasperated Einstein in his search for the Unified Theory of Relativity. Einstein had the expectation that he would discover a principle that validated the idea that there was a consistency of all universal principles. He resisted the flow of physics by not believing in the inconsistency of the quantum theory of probability.

Without "probability" the cosmic impulse could not exist. The potential for transmutation and change lies precisely in the arena of probability and is essential in establishing reality concerning the spiritual impulse.

When attempting to construct principles and/or disciplines that show a relationship to the divine impulse, we must assume a construct that is unstructured or illusory and ephemeral, with major indications of metamorphoses as an inherent quality. We may also expect this principle to be indefinable through normal scientific investigative methods.

Carl Jung (1981 p. 500) describes what he has observed as synchronicity. He conceives synchronicity as an example of a complete pre-established parallelism of events both inside and outside the monad. The synchronicity principle thus becomes the absolute rule in all cases where the inner event occurs simultaneously with an outer event. Jung states that synchronicity, or the element that lacks time and space, exists on an unconscious level. Once actualized, into the conscious awareness, it loses its previous element of spontaneity. It becomes an element of time and space.

This particular transference that occurs on an unconscious level could be the etheric momentum that vitalizes the universe and permeates the cosmos, thus producing

the harmony that manifests throughout the universe and is inspired by the unbornness of Divinity.

There certainly is evidence of a concept not discernible through conventional methods of observation, (which are associated with the four dimensions of the material world). It, the unidentified quality, is presumed to possess incredible properties that are able to keep the universe in some state of balance. This particular sensitivity may be enmeshed throughout the cosmos, yet, so highly selective as to be undiscernable within the parameters of the solar energy systems measurement.

Within the solar system we are regulated by the speed of light. In fact, all systems of intellectual reality are qualified by the visible light spectrum. The fact that the universe, once you leave the solar energy, really consists mostly of dark matter may give a clue that relates to a massive unbornness of cosmic dimension.

Events leave a planetary or cosmic signature. They also leave a message that enters the cellular structures of the body; thereby two signatures are left as evidence of the events. Primarily, evidence can be or will be replicated in the DNA; and, secondarily, activation by certain events will be shown as a change in the endocrine system. These events produce secretions that are distributed by way of the blood stream. Certain events will, thus, be shown as having an effect on the biological response, the psychological orientation and also impact the spiritual identity (deVore 1976 p. 77-78).

Whenever events strongly impact the energy of the cosmos, they leave their signature in the DNA and in the cosmic energy patterns shown in the birth blueprint. Later on, in the evolutionary cycles, when similar patterns occur cosmically, there is a reactivation or reinspiration of the original event syndrome which produces within individuals a physical molecular response. Since planetary and cosmic systems have reoccurring patterns of change, there will always be a transmutation evidenced as physical, psychological, and spiritual.

There are laws which are designed to identify the process which makes itself known mainly through a solar relationship in reference to the society and the individual. This is mainly shown in our social system as the development of Ego consciousness. Certainly this energy has been sustained through thousands of years as the worship of a central and all encompassing sense of God or solar force.

Situations occurring within the galactic system or throughout supergalactic space, in the kingdom of the Cosmos, may not fit nicely into the concepts of earthly energy, visible light and four dimensional space.

When we make a major change in our orientation, when we become cosmic beings through the vehicle of transmutation; then, and only then, will we have ascended to a new state of reality. We will, at that time, be "ascended beings of the star system." This opens the human beingness to a new sense of the Cosmic Impulse, which, undefined at the level of the solar energy system, becomes redefined cosmically with a new identity.

In summation, we can restate the evolutionary process by assuming that the cosmos is the alchemical seeding bed that creatively produces the stars, the planets, and humanity itself. The harmony of the universe displays the "Harmonic Quartet", the four dimensional time-space system of the material world.

This quartet has been produced as the cosmic energy experienced a cooling down which, as a result, caused the slowing of the momentum of atoms. This resulted in a crystallization and the formation of matter. The length of time needed to produce materiality gave vent to massive change in the matter being materialized.

The proportion of the metallicity in a star reflects the percentage of attraction to the object of attraction. In addition the stars with higher metallicity absorb the ultra-violet light, protecting life.

A certain percentage of metallicity in a star is necessary to create life. The iron core of a star can be related to the iron content which we see as integrated into the physical or body chemistry through the blood system. The blood which has a significant chemical composition, including iron, is also referred to as the ego substance (Steiner 1982 p. 8 - 9; 30 -31).

This ego substance, implanted in the early evolutionary period, is considered the seed of the spirit. The symbolism becomes powerful as the Christ Impulse involves the blood as spiritually evolving Man and the earth. Man's blood, then, is the direct expression of his ego or spirit incarnate.

This present phase cycle presents a very difficult challenge - the opportunity to move from a cultural identity that can be described as ego consciousness, to an orientation, culturally, that eliminates narcissistic egocentricity. Originally, we experience the implantation of the ego, then, the confrontation within an ego system and finally the transmutation of the old energy or "I".

The "ego", iron, blood syndrome was the beginning of the spiritual seed of divinity. As the ego begins the transmutation process the symptoms are pain, illness, and suffering. The result will eventually be revealed as love, compassion, and morality.

The next phase cycle will be developed when we move from the influence of the sun to the realm of the stars. During this cycle the physical body will lose mass and the blood will change. Rather than radiating in the solar system the blood content will radiate through the star system. Loss of attraction to the iron core of the solar system will be identified as loss of iron content in the blood. The resultant loss of ego centeredness causes a cosmic resonance that can be identified as the higher harmonic beingness of Christ Consciousness.

The realm of the stars is the reflection of the galactic star system. This will be a time of the regeneration of the mind and men will know themselves as God.

The great powers of the mind have been shown in ancient mythologies to be powers of the mystic and incomprehensible Darkness, and through that Darkness, only there can the Unknown God, the MYSTERY, be revealed. (Rudhyar, 1971 p. 256-257).

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THE HEALING TOUCH

Louis Richard Batzler

Since the beginning of human history, touching has been a major expression of caring, curing, comforting and communicating. In contemporary health care, the use of the human touch is often eclipsed by the use of sophisticated instrumentation, medical specialization and patient overload. On the other hand, there is a growing awareness of the significance of touch for healing and a recognition of the need for more personal and gentle approaches to the healing process. Contemporary models of the healing touch are increasing and research is revealing the value and validity of these.

This study describes the significance and functions of touch and examines some of the research of the effect of touch on growth, development and healing. Contemporary touch modalities and theories about the healing touch are noted.

INTRODUCTION

Since the beginning of human history, touching has been a major expression of caring, curing, comforting, and communicating. Pictorial evidence in cave paintings, dating back 15,000 years and written accounts 5,000 years old show touch being used for healing. Ancient religions and secular traditions in China, Tibet, Egypt, Chaldea, India, Greece and Rome reveal the use and significance of touch for wholeness and healing. In the Western world, the place and prominence of touching is clearly described in the New Testament where accounts of Jesus' use of touch to comfort, heal, affect things and revive life are numerous and astounding. This tradition of touching has been continued and expanded in Christian communities and churches by religious figures, kings and lay persons, and has persisted to this day.

The importance of touching in human experience is also seen in vocabulary and word usage. Dictionary definitions dealing with touching abound, and the many meanings associated with the word touch attest to the pervasiveness, priority and power that this human activity has. In addition to the fact of physical contact, the word indicates such important dynamics for wholeness as confidence, close relation, understanding, harmony, sensitivity, comfort, sympathy, and power to excite emotion. Hence, touch is more than a simple physical modality of sensation; it involves affect, emotion and spiritual qualities.

The marvel of the human skin, which is the main organ of touch, indicates the significance of touching in the totality of our life's experience. Sometimes called the

"mother of the senses," the skin is one of the most important of all our organ systems. The skin is the earliest organ to develop in the human embryo. When the embryo is less than one inch long, the skin has already begun its work of resisting absorption of too much water, warding off the soaking effects of its liquid medium, and responding to chemical, physical, neural and temperature changes. At birth the skin assumes new functions even more complex. It becomes a protector of underlying parts from mechanical and radiation injuries, a temperature regulator, a sense organ, and an organ in the metabolism and storage of fat and in water and salt metabolism by perspiration. It also serves as the second most important organ of excretion of metabolic waste products from the body.

It is estimated that there are about 50 receptors per 100 square millimeters of skin, and tactile points vary from 7 to 135 per square centimeter. The number of sensory fibers from the skin entering the spinal cord by the posterior roots is over one-half million. The skin is the largest organ of the body, about 2,500 square centimeters in the average male, thus constituting 16 to 18 percent of total body weight. (Montagu, 1978, 3-4)

The consistent use of touching in religious and healing tradition, the many ways in which language indicates the importance of touching in our everyday life, and the nature and function of the organ of touch all indicate the significance of touch, not only in health and healing, but also in essential functions of the person.

TYPES AND FUNCTIONS OF TOUCH

Tactile stimulation may take many forms - caressing, fondling, cuddling, holding, stroking with the finger or whole hand, light massage, deep tissue massage, alignment, manipulation, acupressure, laying on of hands, hugging, simple body contact, and intensive tactile stimulation as in sexual intercourse.

In addition to the many varieties of tactile stimulation, there is a wide range of differences in attitudes and practices of touching among cultures. There are some cultures that can virtually be characterized by a do-not touch-me way of life. In our culture, many adults are touch starved and resort to substitute touch - petting and stroking animals, smoking, drinking from bottles the size of baby bottles, hugging self when in distress to receive some kind of infant comfort.

Cultures in which a touch-me pattern is practiced, e.g., embracing, kissing, are strange to many who are of the no-touching persuasion. Cultures around the world play every possible variation on the theme of tactility. But whatever the form or expression, the need and desire for the human touch is universal.

Depending on our interpersonal relations, the way and amount we touch will serve specific functions. The following are some of the more common touch experiences.

Functional-Professional Touch is the type of touch experienced in the physician-nurse-patient interaction. In this encounter, the body contact is acceptable, whereas in a different context such touching might appear extremely intimate and inappropriate. The touch is professional and objective.

Social-Polite Touch communicates a type of interpersonal involvement. It is a form of tactile behavior that neutralizes the status differential between two persons. This touch is often restricted by the social rules of the culture.

Friendship-Warmth Touch is primarily a means by which we let others know that we appreciate their uniqueness and special characteristics. The touch is more personal and caring. It moves beyond regarding the person in her/his social role.

Love-Intimacy Touch is experienced in relationships between intimate lovers and spouses. The variety and intensity of body contacts increase. This touch conveys some of the most significant interpersonal messages, complementing and validating our verbal messages of love, caring and desire. It does not necessarily involve the sex act.

Sexual-Arousal Touch is probably the most intense and ultimate in communication and communion if the touch includes adequate amounts of the Love-Intimacy forms of touch. Otherwise, this touch can be a purely business-pleasure transaction as in the prostitute-client relationship. (Heslin, 1974, 2 ff)

THE EFFECT OF TOUCH ON GROWTH AND DEVELOPMENT

The place of touching in the human experience is fundamental. Touch differs from the other senses in that it always involves the presence, at once and inseparably, of the body that we touch. Unlike seeing or hearing, in touch we feel things inside and outside our bodies. In tasting and smelling, our experience is surface, being limited to the nasal cavity and palate. It is the penetrating presence which touch affords that makes touching so basic for experiencing reality and wholeness. Yet only recently has serious consideration been given to the important role of touching in the growth and development of persons.

For example, research in our country and abroad reveals that during the 19th century more than one-half of infants in their first year of life died from a disease called marasmus, a Greek word meaning wasting away. The disease was also known as infantile atrophy or debility. Even in the 1920s the death rate for infants under one year of age in foundling institutions throughout the United States was nearly 100 percent. However, it was not until after World War II, when studies were undertaken to discover the cause of marasmus, that it was found to occur often among babies in homes, hospitals and institutions where mothering, caring, caressing and cuddling were lacking.

There is some speculation today that "crib death" or "the sudden infant death syndrome," where the cause of the death of a healthy infant is not known, may, at least in part, be due to lack of sensory stimulation, especially tactile stimulation.

From these studies, and concomitant with them, various research projects have emerged which indicate the necessity of the tactile experience for growth, development and wellness. Thousands of experiments with animals and humans have consistently demonstrated the beneficial effect of licking, sucking, rooting, nuzzling, nursing, handling, stroking, gentling and other cutaneous stimulation. It has been reliably shown that such contacts result in better functioning of the sustaining systems of the body - gastro-intestinal, genito-urinary, respiratory, circulatory, reproductive, nervous and endocrine. For example, various experiments with rats reveal that rats handled (gentled) during the first ten days of life were livelier, weighed more, survived the longest, and had greater problem-solving ability. (Denenberg & Karas, 1959, 629-30)

Research on humans indicates similar beneficial patterns of growth and development. The early development of the nervous system of the infant is greatly dependent upon the kind and frequency of cutaneous stimulation it receives.

"The need for peripheral skin stimulation and contact exists throughout life, but it appears to be most intense and crucial in the early phase of reflex attachment. Ribble goes so far as to say that the nervous system of the infant requires some sort of stimulus feeding at this early period. Certainly the young child needs an optimum period for the gratification of his sensual needs, which are both oral and tactile. This is why the preverbal years are considered a critical period for tactile learning." (Clay, 1966, 308)

Special research has shown that children who have been maternally deprived often have suffered severe physical and mental growth retardation. Children who are emotionally disturbed as a result of unfavorable home environments tend to suffer from hypopituitarism, with deficiencies in ACTH and growth hormones associated with short stature. When such children are placed in favorable environments, which would include much touching, they show a marked increase in growth and the development of normal growth hormone secretion. (Powell, Brasel, Blizzard, 1967, 1271-78)

Tactile experiences in the first six months are basic in the development of ego formation and identification of the infant. Absence of touch with the body results in loss of touch with reality. Personal identity has substance and structure as it is based on the reality of bodily feeling.

In addition, the modalities of space, time, reality, shape, form, depth, quality and texture are all developed largely on the basis of the infant's tactile experience.

Studies in human sexuality show the mother's holding and cuddling of the child play very important roles in subsequent sexual development, attitudes and behavior. A mother who loves must embrace and enfold the child she loves and this is what the adult will want to receive from and give to anyone s/he loves. Children who have been deprived of the tactile experience usually suffer, as adolescents and adults, from an affect-hunger for such attention and experience.

There are case histories of women and men who did not receive tactile stimulation in infancy and later in life engaged in sexual activities in a desperate attempt to gain some contact with their own bodies. Such compulsive activity may give the impression that these persons are over-sexed. They are, if anything, undersexed, for the activity stems from a need for erotic stimulation rather than from a feeling of sexual charge or excitement. Sexual activity of this kind never leads to orgasmic satisfaction or fulfillment, but leaves the person empty and disappointed. (Lowen, 1969, 102)

Women often complain about the incompetence of men in their sexual approaches, in foreplay and in intercourse itself. This "mishandling" can be a reflection of the male's early tactile experiences in childhood. The roughness which some males exhibit in relating to women and children can be an indication of rough or little touching in their childhood. It is well-established that child and spouse abuse almost always are related to the abuser's own experiences as a child.

Another interesting phenomenon associated with sexuality and touching is the coincidence of those age periods when suicide most often happens. The rates for both types of behavior are highest in adolescence, teen-age, young adulthood and in old age. It is possible that sleeping alone, with the consequent deprivations of touch, embracing and sexual activity, contribute to a sense of alienation and isolation for persons who throughout the rest of their life cycles seem to derive an important part of their personhood in co-sleeping, (Batzler, 1984, 4)

These examples may well indicate that preoccupation with sex in our culture in many cases is not an expression of sexual interest per se, but rather a search to satisfy the need for touching and embracing.

It is especially important that touching in many forms begins with the newborn - placing the baby in the mother's arms, allowing the infant to be by the mother's side as long as she desires, nursing at the breast. This also means having the baby spend less time in the nursery or in a crib. Cradling in the mother's arms or in a cradle with the mother near has been found to be beneficial. In some cultures, the contact is continued as the young are carried on the backs of the mothers and fathers. Such tactile contact is scarcely ever overdone. Experience has shown that it is better to over-touch than to under-touch.

Other research has shown that abrupt cessation of touching needs to be avoided because this can create confusion and a sense of abandonment, even in the very young. Parents, by showing affection in touching each other as well as the children, create a natural and positive atmosphere for the children and foster security, serenity and self-esteem in the offspring.

Touch is valuable to growth and development, especially during infancy, because it has biological value - for physiological systems, stimulation, protection, comfort and security. Touch provides communication value between parents and child. Touch has psychological value in that it is the primary means by which the child develops her/his identity. Children learn spatial dimensions by touching and manipulating things. Touch also has social value. Physical touch appears to be necessary for the development of interpersonal relationships. (Burgoon & Saine, 1978, 66-67)

Touch provides the most effective means by which we communicate many of our feelings and emotions. Body contact in some form is a signal of liking and acceptance. Tactile communication is probably the most basic or primitive form of communication. Touch deprivation may eventually lead to a myriad of problems related to communication such as reduced learning of speech, reading skills and symbol recognition. (Despert, 1941, 193-222)

THE HEALING TOUCH

Touching is important for the prevention and cure of illness. Examples of healings of humans and animals through touch abound in all cultures. Many of the healings have been researched and documented. For example, studies on rats reveal that early infantile cutaneous stimulation exerts a highly beneficial influence upon the immunological system, thereby having important consequences for resistance to infections and other diseases. Other studies on gentled rats show more healthy cardiovascular and gastrointestinal systems than those of ungentled rats, and that 24 hours after electroconvulsive shock, blood sugar level is significantly higher in non-handled animals than in those handled in the first five days of life. (Solomon, Levine, Kraft, 1968, 821-12 and Bell, Reisner, Linn, 1961, 1428)

Experiments on wound healing show that laying on of hands can accelerate wound healing in mice. (Grad in Human Dimensions, 1976, 27-38)

Experiments on humans reveal that touching positively affects patients' blood components and brain waves, elicits a generalized relaxation response and relieves pain. (Krieger, 1979, 16-17)

In the matter of skin disorders, a study of 25 mothers with children under two suffering from eczema reveals that the majority of these infants had mothers who had given their children little cutaneous contact. (Rosenthal, 1952,

581-93) Neurodermatosis also has been shown to be related to minimal tactile attention. Deprivation of love often results in itching - an itch to be loved. Scratching may be simultaneously a source of pleasure and displeasure, expressing guilt and a tendency toward self-punishment. Disturbances in sexuality and hostility are frequently present in persons with pruritis (itching). The touch of love has healed many skin problems.

Touching is important in breathing - the most imperative of man's basic urges. Breathing difficulties sometime accompany emotions such as fear, anxiety, shock, grief and anger. Comforting touches and embraces can heal both the breathing problem and the emotional distress.

There is a high incidence of asthma among persons who, as young children, were separated from their mothers. Holding an asthmatic while s/he is having an attack may alleviate it.

The value of touching in healing mental disorders is receiving more attention. Schizoid persons are seen as ones who suffer from the absence of pleasurable physical intimacy between mother and child. The lack of body contact is experienced by the child as abandonment and, if this feeling persists because of continual tactile deprivation, the child grows up feeling that no one cares. Not having this contact, it becomes difficult to be in touch with himself, and he therefore seeks to live through the body of another. Tactile failure in infancy, and also in adulthood, often result in lack of identity, estrangement, withdrawal, indifference, detachment, emotional emptiness - marks of the schizoid. (Lowen, 1969)

Thousands of other examples of healing all manner of illness by touch have been recorded and witnessed by persons in all cultures. Most of these healings by laying on of hands have been within the context of spiritual and religious communities, and many of these healings have been as real and as enduring as the healings researched and documented by the scientific community.

CONTEMPORARY MODELS OF HEALING TOUCH

As the importance of touch for health and healing becomes more widely recognized, accepted and practiced, techniques increase and improve. Some of the more recent techniques can be divided into the following categories: relaxation and pain relief practices, such as various forms of massage, shiatsu, reflexology; body alignment and functioning which include Rolfing, Alexander technique, Feldenkreis; sensory awareness techniques involving simple exercises of touching, stroking, washing, gentle massaging; psychotherapeutic body work which deals with the intimate connection between chronic physical tension or armoring and chronic psychological defenses. Reichian therapy and bioenergetics are examples; therapeutic touch primarily involving centering, intentionality, motivation, touching, energizing for healing of body, mind and spirit; and spiritual

or faith healing which is laying on of hands, usually in conjunction with prayer and in a religious or spiritual context.

Although research in all of these techniques is still relatively sparse, many persons undergoing these various therapies are being healed. It is encouraging to note that these techniques involving touch are based on holistic principles of the body, mind, emotions and spirit relationships. The techniques, though working in different ways and on different areas, complement each other and thereby promote the holistic philosophy in the healing community. These techniques are also effectively supplementing many of the traditional medical and psychological therapies. (Hastings, Fadiman, Gordon, 1980, 209-225)

SOME THEORIES ABOUT HEALING THROUGH TOUCH

The extensive use and success of touch for healing has sparked interest in examining theories concerning the healing process. In most instances of healing, one can observe what happens, but why many of the healings occur or what the operative factors and forces are are not fully known.

In 1778, Fredrich A. Mesmer spoke of a "magnetic fluid" which he claimed to be a physical substance permeating space which one channels into the body for healing. Marquis de Puységur, noting the power of his will over his patient's mind, amended Mesmer's natural fluid theory and asserted that animal magnetism does not consist of the action of one body upon another, but in the action of thought upon the vital principle of the body.

In Germany, Karl Reichenbach claimed to "see" energies flowing not only from the healer's hands, but also from all living bodies. He named this energy "od." Wilhelm Reich called the healing force "orgone energy." Harold S. Burr's "life field" hypothesis of an energy field extending beyond the body is another more recent theory advanced to explain, among other things, the dynamics in healing.

William Teller, Thelma Moss, and others have been exploring the Kirlian photography phenomenon (multicolored emanations from bodies) in an effort to ascertain the nature and function of healing energies. Russian scientists speak of a bio-plasmic body which is related to the material body, and indicate that this bio-plasmic body is influential in healing. Ambrose Worrall described the energy from a healer's hands as "paraelectricity" because of its similarity to the action of electricity. Both flow from a high potential source to a person or object at lower potential. Justa Smith maintains proper body functioning is directly related to proper balance of the enzyme system and that healing and good health relate to metabolic reactions of each cell catalyzed by an enzyme. Touching can affect enzyme functioning.

One area being more fully investigated in the Western world is that of prana (an Eastern concept) which is seen as the organizing force underlying the life process and is

declared to be responsible for regeneration and wound healing.

Thus, in science, religion, and everyday life, we observe and experience the significance of touching, not only for proper physical growth, development and healing, but also for survival, especially in the first months of life. Touch is also of fundamental importance for the healthy mental, emotional, behavioral and spiritual development of the individual. Countless studies, responsible research, and many reported experiences in all cultures and ages have revealed the value and validity of the human touch for the total life experience. "In that sense it may be postulated that the need for tactile stimulation must be added to the repertoire of basic needs in all vertebrates, if not in all invertebrates as well." (Montagu, 1978, 332)

In addition to these considerations of the value and significance of touching for health, wholeness and healing, a word needs to be said about love. Virtually all of the insights, information and inspiration, the growths and developments, the healings and techniques relating to touching, are undergirded, motivated and sustained by love of some kind. As seen in the case of marasmus, we literally love and receive love or we perish. Another way of saying this is we touch or we perish. In one sense, touching is loving. The nature and intensity of our touch is directly related to the nature and intensity of our love. No matter what the scientists and religionists discover about the dynamics and dimensions of touching, unless love is present, health, wholeness and healing will not fully manifest or endure. This history of humanity has shown us this.

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